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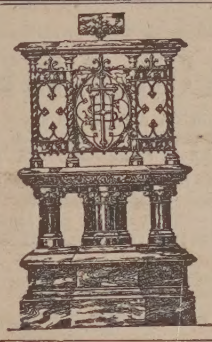

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A GREAT AMERICAN PROGRAM.

Besides the serial features which begin in the November number, it will print, during the year, **A New Life of Columbus,** by the distinguished Spaniard, Emilio Castelar (richly illustrated); important papers on **The World's Fair;** a serial novel of the Great West, by Mary Hallock Foote; one of New York life, by the author of "The Anglomaniacs," and a novel by Dr. Weir Mitchell; a series of short stories, by **Thomas Bailey Aldrich;** articles on the American Indian, **The Indian's Side,**—written from his standpoint; a number of papers on **Art Subjects,** with Cole's engravings of Old Masters; a series on Poetry by Edmund Clarence Stedman; one on American Speech by Edward Eggleston; articles by **Gounod** and other famous **French Musicians** on their life and work; illustrated papers on **"The Jews in New York,"** with other articles on phases of New York life; papers by the well-known war-correspondent, **Archibald Forbes,** etc., etc. December will be

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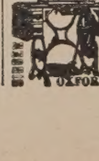

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A. FONTAINE, Tacoma, Washington.

The Living Church.

SATURDAY, OCT. 31, 1891.

THE SONG OF HALLOWE'EN.

BY WILLIAM B. CHISHOLM.

Late, lingering leaf of Hallowe'en, farewell!
Lights of the western sky,
Flitting at sunset o'er the lonely dell—
Winds of the gloaming, in your solemn knell
Tell us, oh, to earth-charmed spirits tell,
Like green leaves how to die!

Oh, feast of all God's blessed saints,
With thy sweet echoes wake
Earth's band yet militant, and shake
A little of this dust from wings
That groan beneath inferior things;
Take all the tears and plaints
And garner them in God's remembrance book;
Now with seraphic look
They gaze on us—the spirits of the sky,
On this blest morn—oh, joyous company
Of those invisible yet near! On high
The roll of those who in His bosom sleep
Is kept with those who travail still and weep!

Sun of November's earliest, gladdest morn!
Beam on us as the blessed feast we near;
Here with the virgin queen
Of angels and of saints, and all the throng—
No clouds of earth, no storms to intervene—
Wake we re-union's song;
One with the Church's heaven-ascended Head,
We follow on where His dear feet have led.

Oh, blessed feast!
Here may the very least—
Those whose weak steps have stumbled oftenest
And into guilt have strayed—
Draw near with faith, and on His bosom rest:
'Tis He; be not afraid!
Christ comes to bless His flock who gather here,
Away with every fear!

Oh, blessed tide of joy!
What earthly can annoy?
E'en as upon the storm-swept field and glen
Winds sing the year's Amen;
E'en as the golden fringe,
Upon the cloud-gates hinge,
Smiles sadly in its presage of the night,
Yet in the watchfires bright
Of that blest feast whose echoes fill the plain,
He comes—the Child; sweet Christmas nears again.

DR. PIGOU, dean of Chichester, has been appointed to the deanery of Bristol.

THE Committee of the Church Defence Institution, at their meeting, have resolved to raise a special fund of £5,000 a year for three years, for the purpose of repelling the new attack upon the Church in Wales.

THE top brick of the spire of Christ church cathedral, New Zealand, was laid on the 19th of August by Bishop Julius, who was conveyed to the top of the spire by a chair attached to a rope.

IN a sweeping condemnation of vivisection, Bishop Moorhouse, of Manchester, has declared that he would die a hundred deaths rather than save his life by experiments which are wholly unlawful, and pagan in conception and execution.

GREAT anxiety is said to exist in regard to the health of the Pope. During the celebration of the Mass before the multitude of pilgrims in St. Peter's, he sank back several times in his seat as if completely exhausted, and could with difficulty raise his hands to give the Apostolic Benediction. His face was yellow and parchment-like. The entire congregation present received the impression that the strength of Leo XIII. is at a very low ebb.

THE Archbishop of Canterbury has appointed the Rev. Arthur Hamilton Baynes to one of the six preacherships in Canterbury Cathedral. Mr. Baynes has been for the last three years domestic chaplain to the Archbishop, having previously been vicar of St. James', Nottingham.

GLENALMOND COLLEGE, Perthshire, celebrated the jubilee of its foundation, Thursday, Oct. 1st, and special interest and importance attached to the event owing to the fact that the foundation stone of a new wing was to be laid by Mr. Gladstone. From all parts of Scotland, distinguished visitors were present, there being a particularly strong muster of the bishops and clergy of the Scottish Church. Mr. Gladstone, the sole survivor of the founders of the college, was the central and outstanding figure among the company, which included also the Marquis of Lothian, the first scholar of the college, and the first warden, the Bishop of St. Andrews. Mr. Gladstone reached Glenalmond early on Wednesday afternoon, and a few hours later the Marquis of Lothian arrived. A hundred yards from the college the horses were unyoked from the Marquis's carriage, and the vehicle was drawn by the boys to the door of the warden's residence. The Marquis expressed the pleasure which it afforded him to visit Glenalmond, more especially as he had been the first scholar of the college. In the course of the afternoon, Mr. Gladstone was introduced to the college staff, and conversed with them on various educational topics.

A Church Congress will meet in Washington, on Tuesday, Nov. 17th, and continue through Friday, Nov. 20th. This meeting will be the 14th since the idea took practical shape of having a general meeting of the clergy and laity of the Church for discussion. The opening service will be held in the church of the Epiphany, G st., between 13th and 14th, on Tuesday morning, at 10:30 o'clock, when Communion will be administered by the Rt. Rev. Alfred M. Randolph, D. D., LL. D., Assistant-Bishop of Virginia. The Right Rev. Phillips Brooks, D. D., Bishop of Massachusetts, will deliver the opening address. The inaugural exercises will then be held. The subsequent sessions of the congress, which will be in the morning and evening of each day, will be held in the hall of the National Rifles' Armory; ex-Senator Edmunds, of Vermont, will preside. The Right Rev. Thos. U. Dudley, S. T. D., Bishop of Kentucky, Gen. J. R. Anderson, of Virginia, and possibly Hon. Alexander H. Rice, LL. D. of Massachusetts, may be expected to preside on any days when Mr. Edmunds may be absent. The several topics of discussion are as follows: 1. "Evolution and Theism;" 2. "Socialism;" 3. "Relation of the Clergy to Politics;" 4. "New and Old Parochial Methods;" 5. "Catholic and Protestant Tendencies in the Life of the Church;" 6. "The True Policy of Diocesan Missions; 7. "Personal Religion." The list of writers and speakers will be announced at a day as early as possible. Among those already accepted may be named the Bishops of Pennsylvania and Western Missouri, the Rev. Drs. S. D. McConnell, Norwood, Ziegenfuss, Alsop, Mulcahey, Shinn, Arthur Brooks, D. Parker Morgan, and Battershall; the Rev. Messrs. Langdon Stewartsen, Pascal Harrower, Stewart Means, H. M. Bartlett, P. W. Sprague, William Prall, H. L. Meyrick, C. R. Baker, Henry A. Adams, T. N. Morrison, Henry Q. Jones, J. S. Zaun, F. W. Baker; Profs. Carl E. Grammer, R. S. Ely; the Rev. Profs. Tuttle (possibly), Elmore, Worcester.

THE Church Congress opened at Rhyl, on Tuesday, Oct. 6th, under most auspicious circumstances. After being welcomed by the Town Commissioners in the Town Hall, the members attended divine service in St. Thomas' and St. John's churches, in which the Bishops of Manchester and Ripon preached. Afterwards the Bishop of St. Asaph delivered his presidential address in the Congress Hall. The sermon in St. Thomas' church was preached by the Bishop of Manchester, and the building was densely crowded, the Archbishops and a large number of the clergy being present. The Bishop of Ripon preached in St. John's, taking as his text; "They seek my life to take it away." This church likewise was crowded to its utmost limits, a large part of the congregation standing down the aisles. Among the dignitaries present were the Archbishops of Canterbury, Armagh, and York, the Bishop of St. Asaph in the chair, as president; the Bishops of St. Albans, Manchester, Ripon, Wakefield, Chester, Llandaff, Bangor, etc. Dr. Edwards' able address was chiefly occupied in defence of the Welsh section of the English Church and a refutation of some of the sophistical figures conjured up by Mr. Gladstone, on which he affected to base an argument directed against maintaining the establishment of the Church in the Principality. He reminded his audience that only twenty-one years ago the right hon. gentleman was among the most powerful and eloquent defenders of the Welsh Church, and he added, that certainly in the interval the Church had done nothing to forfeit the favor and good opinion of the State. The Bishop of St. Asaph's address was listened to with the utmost attention, and amid frequent applause. Immediately after the close of the opening address, the Archbishop of Canterbury stood up, and after an enthusiastic welcome, read a weighty and eloquent paper in defence of the Welsh Church. The Archbishop closed by saying that they of the Church of England, with God's blessing, would not stand quietly and see their elder, if smaller, sister, disinherited:

THE MISSIONARY COUNCIL.

Despite the inclemency of the weather, Christ church, Detroit, was filled on Monday evening, Oct. 19th, by a congregation deeply interested in the preliminary service of the Missionary Council. At the close of Evening Prayer, and after the rector, the Rev. Jos. H. Johnson, had made formal announcement of the services through the week, Bishop Davies extended cordial greeting in behalf of the Church to the assembled Council. He called attention to the circumstances of happy omens which beset them. They were in possession of the Catholic heritage. It was not for them to put forth new doctrine or even to revise the old formulas. Their task was different. It was largely to relate and to listen to the story of effort and achievement in the missionary field. Referring to the special department of the Woman's Auxiliary, the Bishop conceived that the noble record of the last years should be a great inspiration for the coming time. "The very ground on which we meet," he concluded, "is missionary ground. It is but 64 years since the great Bishop Hobart made his first visitation to Detroit, after a journey which for those days almost equaled in labor and weariness, the long journey recently made by the Bishop of South Dakota to Japan. He closed by invoking the presence of the Holy Spirit on all their proceedings and deliberations.

A most fitting response in behalf of the council was made by Bishop Seymour of Springfield. He referred to Bishop Davies' words of happy welcome, and remarked that words of greeting and of farewell were alike inspired in human affection. Men begin and end in love. Between these points lie all that savors of disputation or of strife. The Bishop affirmed that as Churchmen and missionaries there were three prime elements to be kept in view: the *faith* we are to defend, the *duty* we are to undertake, the *grace* we daily receive. And all these are as vitally necessary for the worthy citizen of the State as for the member of Christ's higher kingdom. "The music of your welcome will be made practical to us in a hundred houses; but unlike that music which dies away in the distance, this shall abide with us continually in the grasp of memory."

The third address of the evening was by Bishop Hare, of South Dakota, who gave account of his recent visitation to Japan. The Bishop remarked that on his long sea voyage across the Pacific he was moved often to deprecate the spirit of criticism and hard judgment which seemed to mark the opinions of his fellow-travellers in referring generally to the acts and motives of men; and he had often acknowledged to himself that alone in a contrary spirit of confidence and faith could the best form of missionary effort be put forth. Very striking and significant were the Bishop's remarks concerning the general characters of the people of the great Empire of Japan with its population of 41,000,000 souls. The Bishop gave in conclusion some instances of the way in which,

even speaking by an interpreter, he had found it possible to touch and move them by the story of the Gospel. There is a glorious opportunity for the Church opening up in Japan. May God keep her faithful to see and discharge the trust.

The opening service proper of the Missionary Council was held Tuesday morning at Christ church. About 40 clergy were in the procession, vested, 15 bishops being present. The Holy Communion was celebrated by Bishop Tuttle, and the sermon was preached by Bishop Atwill, of West Missouri, from the text Acts xx: 35, "Remember ye the Lord Jesus how He said, It is more blessed to give than to receive." The Bishop said this utterance of our Lord was not to be found in any of the canonical or apochryphal Gospels. Yet the Church has ever received the saying as of the Master. It is Christ-like. Passing to a practical application, the Bishop asked in what parish to-day, if the vestry were brought face to face with the endowment of their parish in all necessary amount, would they be ready to apply this saying, and themselves show they believed it by appropriating the sum in question to the mission treasury? If the laity generally appreciated the spirit of this word, would it be possible for a deficit to occur in our general funds as this year? An interesting, general view of the missionary ventures of the early American Church was given, with reasons for their very moderate success. The conditions of the past were compared with the present, and the practical, often prosaic, work in our far West stripped of its more romantic features as it is to-day, was held forth as the very height of a disinterested, consecrated ambition. That the spirit of our Lord's words should find entrance into every true missionary effort was absolutely essential if He were to acknowledge it and crown it with success.

On Tuesday, Oct. 20th, immediately at the close of morning service, the Missionary Council was organized in due form in Christ church, Bishop Tuttle, of Missouri, presiding. After the calling of the roll, the usual courtesy of the floor was extended to the clergy and interested laity in attendance at the Council. The report of the Board of Managers of Missions was read by the Rev. Joshua Kimber. After adournment for luncheon, the Rev. Dr. Langford read a suggestive paper on the value of the Prayer Book itself as a missionary, calling attention to the opportune time that with another year will open to the Church with revision of the Prayer Book finally completed. A remarkable drift towards a liturgical use is apparent among other religious bodies as the Unitarians, and Congregationalists of Toledo, O., who use our Prayer Book regularly at their evening service. The Prayer Book is of the greatest use in missionary effort. It is our most valuable contribution towards Christian unity, and most efficacious in defining our idea of Church life, and increasing her membership. Let us have next year an edition of at least 100,000 Prayer Books for circulation in our missionary fields. Under the earnest and most effective seconding of Bishop Gilbert, the Council voted approval of Dr. Langford's suggestion, recommending to the General Convention to take such action as may seem to them best.

Bishop Scarborough moved a resolution looking to the multiplying and extending of missionary bishoprics, believing that very many of the present jurisdictions should be divided. The matter was discussed by Bishop Hare, Dr. Haskins, of California, and Bishop Talbot, and at last, on motion of Bishop Leonard, of Utah, was referred to a committee of three to report to the next General Convention.

Dr. Haskins moved a resolution that the principle to govern the Church in the appointing and support of her missionaries, should be solely the needs of the people ministered to, and the supply of competent men for the work, trusting that the Lord Himself will provide maintenance for His servants. After debate, this resolution on motion of Dr. Clinton Locke, of Chicago, was laid on the table.

The Bishop of New Jersey moved a resolution requesting the Board of Managers to consider the advisability of setting apart at least 20 per cent of all undesignated legacies to increase the fund for the endowment of missionary bishoprics. Bishop Brewer of Montana believed we should have missionary bishops for perhaps hundreds of years in this country. We ought to have general endowment funds like those of the English Church. But we must not endow one diocese or jurisdiction at the expense of all. We want dioceses endowed. After a debate which became rather general, the resolution of Bishop Scarborough was carried.

Bishop Dudley of Kentucky addressed the Council, deprecating the fact that the Church had so little system in the taking of missionary offerings, or the kindling of enthusiasm for the Church's aggressive work. In a most forcible and eloquent address, the chairman, Bishop Tuttle, having called Bishop Hare to the chair, emphasized the same view, as also did the Bishop of South Dakota, claiming that the two great needs of the work to-day are method and self-consecration.

The hour of adjournment having arrived, at 5:30 P. M., the council was adjourned to Wednesday morning.

A largely attended service in the interest of St. Andrew's Brotherhood was held Tuesday evening in Grace church. The first speaker was Bishop Leonard of Ohio who said that he thought the success of the society was due to, first, its fidelity, second, its enthusiasm. The general cause of the Church's missions at home and abroad and her care for perishing souls everywhere would be enhanced when these elements of success were more generally relied on. Mr. H. A. Sill, of St. Chrysostom's, New York, said that the hundreds of young men drawn in to the membership of St. Andrew were opposed to the thousands who still stand outside. The work of the Brotherhood was direct, depending on no social or other considerations. It was always for "the next man." It was work in the first person. The invitation is "come with us." And it was organized work resting on daily prayer and constant service. It has increased numerically; it has developed organically; it has advanced spiritually. Dr. Satterlee of New York, said the Brotherhood was formed to increase and spread the kingdom of God among young men. Its practical work is the work of character-building. If a danger now confronts the society, it is perhaps the danger of success. The last speaker was Mr. Houghteling of Chicago, who undertook in a practical way and by figures to answer the question, "What is the use of the society?" It has 8,000 members in 600 chapters to-day. It has 50 chapters in Canada, and is spread even to the far-away colonies of the sea.

On the assembling of the Missionary Council Wednesday morning, the subject of Foreign Missions was effectively presented by Bishop Scarborough of New Jersey, who brought before the assembly the character and needs of the work in its different fields. He was followed by Bishop Hare who gave a still more detailed account of his introduction to the work of the Church in Japan. He had been sent not to inspect that work, not to view it from without inwards but from within outwards, to look along the same lines as those already at their posts of duty.

At 11 A. M., there came up under the regular order a resolution of Bishop Dudley to the effect that this council has heard with great satisfaction of a plan of the Board of Managers to assign to each diocese and missionary jurisdiction its proportionate part of the entire missionary appropriation for the year. On this there followed a very general discussion. Bishop Gillespie of Western Michigan, was convinced that what the Church at large needed was more information concerning missions, and more prayer for missions. He hoped that the Board of Missions will yet recommend a special form of prayer for the general missions of the Church. The resolution of the Bishop of Kentucky, however, simple and business-like in its method as it appeared to be, did not by any means meet with unanimous approval, one speaker even characterizing it as "revolutionary." After amendments had been proposed and voted down, the question arose on the original resolution which was at last carried by an almost unanimous vote.

After adjournment for luncheon the Council considered the matter of work among the colored people. The formal report of the Commission appointed on this work was read by the Bishop of Kentucky, who supplemented the report with an earnest and most telling address. He was followed by the Rev. Geo. M. Christian of Newark, and by Bishop Paret of Maryland. Bishop Gilbert of Minnesota, believed that the Commission to colored people, had done very much good work. We have a Commission of loving hearts, of sound intellect, of deep wisdom. Let us support them. By courtesy of the Council the rights of the floor were accorded to the Rev. Mr. Massiah, of Cairo, Ill., who claimed that his own race of the colored people had not been rightly treated by those set in places of authority. The colored people have not been averse to the placing of a colored man on the Commission. On the contrary they have even petitioned for such representative. What more could they do? He was followed by the Rev. P. G. Robert, Bishop Talbot, Bishop Brewer, and by the Rev. Calbraith Perry, of Nashville, Tenn., to whom the courtesy of the floor was extended. This Commission has already done much that is good. We can hope to evangelize this race only through their own people. Bishop Dudley of Kentucky, said that they had waited a year and more. They had not yet heard of any colored man who could be put upon this Commission with general acceptance to the colored people. The Bishop also read the report of the committee appointed at Pittsburgh last year on the colored work. It was unwise and uncatholic to make a bishop for any single race, but a resolution that the General Convention be requested to put the colored race under special episcopal supervision without interfering in any degree with our regular constituted diocesan authority was adopted by an almost unanimous vote.

The report of the American Church Building Fund was read. It has now the formal advocacy of 76 bishops. The fund on the 30th April, 1891, amounted to $200,000. Discussion followed; Bishop Talbot of Wyoming and Idaho desired to emphasize the need of urging every congregation of the Church to make an annual offering to this fund each November. The Bishop spoke earnestly of its great practical value in his missionary jurisdiction. Gov. Prince, of Santa Fe, made an earnest speech advocating the extension of the fund. "No other dollar expects to do as much as does every dollar of this fund."

At 5:30 P. M. the Council adjourned till Thursday morning.

Thursday morning, the report of the Necrology Committee was read and adopted, and the committee continued. The Board of Managers was requested to prepare and publish some form of proper devotions for the Missionary Council, and to send the same to each rector of the Church. A vote of thanks to the Churchmen of Detroit for their hospitality to the Council was passed. The plan of the children's Lenten offering for missions was advocated by Dr. Langford, by Bishop Gilbert, and others. On motion of Dr. Locke, of Chicago, a resolution was passed formally recognizing the present conference of the Woman's Auxiliary, and bidding them a hearty God-speed in their work. A further resolution was passed appointing Dr. Locke himself to represent the Council to the Auxiliary now in session in this church building, and to convey to its members the resolution just passed.

Under the order of the day, the subject of the American Church Building Fund came up for consideration, and Gov. Prince of New Mexico addressed the Council. He explained the strictness of security required and the reasons for it. He called attention to the nature of the trust as a building fund and not an accumulation to relieve parishes in the carrying of old debts at a lower rate of interest. A motion was passed by the Council urging that each congregation of the Church make an annual offering to this fund.

The Hon. H. P. Baldwin of Detroit, for many years past a devoted member of the Board of Managers, was presented to the Council, received standing, and invited to the chair. Dr. Thos. W. Haskins presented a letter of the Ministerial Union of Los Angeles, Cal., and in a speech of 10 minutes recited the needs of the Church in Southern California. What the Church needs in that populous, fertile, growing, hopeful country is liberty. A letter was read from Bishop Kendricks of New Mexico and Arizona. The present is a hard time in that jurisdiction, the recent death of three missionaries and the withdrawal of certain funds adding unspeakably to the discouragement. A letter was also read from the Bishop of Colorado. The Rev. Mr. Rogers of Little Rock made a good and hopeful report of the prospects and needs of the Church in Arkansas. The Rev. Mr. Patterson of Oklahoma City made a like report for Oklahoma, where we have at present but two priests. The territory is large, and as yet the Church is hardly in it. It was resolved that after the noonday public service, the Council adjourn to attend the children's mass meeting in the Detroit Rink, and that on the conclusion of that service the Council adjourn *sine die*.

A popular noon-day service was held in Christ church, Wednesday. The speaker was the venerable Bishop Whipple, of Minnesota, who made an address upon general missions. He related many facts of the Church in foreign lands as of his own personal experience, speaking particularly of the wise founding of the Church School for Girls in Athens, Greece, by Dr. Hill; the influence of American girls in Constantinople in teaching Bulgarian and Armenian, as he had seen them do. The Bishop closed with an inspiring and moving appeal for increased means for reaching the red man of the West and the colored man of the South.

On Wednesday evening, a missionary service was held in St. Paul's church, which was filled with a most attentive and devout congregation. Addresses were made by Bishop Brewer of Montana, and by the Rev. Dr. Brown, of St. Thomas' church, New York.

At the noon service in Christ church, on Thursday, the address was delivered by Bishop Peterkin, of West Virginia. The field of missionary enterprise, he said, is the world. Yet that which is distant is apt to be forgotten, "Out of sight, out of mind;" and that which is near is apt to be very prosaic and unromantic. Then there are pressing needs close by. A very small object may be held so close to the eye as to hide the whole glorious world beyond. Then there is the objection of slow progress and costliness of results. And the very greatness of the work to be done appals men. And then there is simple ignorance of the work, and the bad, radically bad, habit of approaching missions always on the side of their difficulties. Of course there are difficulties. We need patience, perseverance, pluck, and piety. And we need more courage and more hopefulness. The venerable Bishop Whipple made a brief address before closing the service with the blessing. It is the fashion of the day to speak of Christianity as "one of the ten great religions." Man, sinful, degraded, dying, is always reaching out his hand to God. Our religion is the only one on earth which represents God as reaching out His hand to man. There is just time enough—and none too much—to do the Lord's work.

The last service proper of the Council was the missionary meeting for the children in the Detroit Rink, at 4:30 P. M. on Thursday. There were 3,300 seats in the rink, and they were all filled, and many persons stood throughout. Bishop Davies of Michigan presided. Dr. Langford said the opening collect, the hymns were sung with

spirit and effect, and the speakers were most happy in their addresses to the children. Those who spoke were the Rev. Henry A. Adams, of Buffalo, Bishop Talbot, and Bishop Dudley. The final blessing at close of this service, the end of this missionary council, was given by Bishop Hare of South Dakota.

There were present at the sessions of the Council 21 bishops, six being in charge of missionary jurisdictions.

At the Thursday morning Celebration before the Woman's Auxiliary, Bishop Davies read a letter from Bishop Boone of China, received at the mission rooms in New York shortly after the tidings of his death. In this letter the Bishop made his first formal request of the Auxiliary. It was for $375 to buy a covered-in boat to use on his missionary journeyings by river. The offertory was devoted to this purpose, and other pledges made later in the day.

On Wednesday evening a reception was tendered the members and friends of the Council by Gov. and Mrs. H. P. Baldwin at their home on Fort st. A large number were present to enjoy the graceful hospitality extended them.

The annual meeting of diocesan officers of the Woman's Auxiliary was held in Christ church, Detroit, on Thursday, Oct. 22nd. The Holy Communion was celebrated by Bishop Davies, assisted by Dr. Langford, and the rector of the parish, the Rev. J. H. Johnson. Dr. Langford delivered his annual address, after which Miss Emery took the chair and spoke a few earnest words of welcome. Roll call was responded to by diocesan officers from Central N. Y., Chicago, Delaware, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, New Jersey, Ohio, Tennessee, Washington, Western Michigan, Western N. Y., and W. Missouri. The minutes of the Pittsburgh meeting in October, 1890, were read and approved. The subject of the united offering of the Auxiliary was presented, and Miss Carter explained and advocated the enrollment fund as a proper object of such aid. On motion a committee was appointed consisting of Miss Adams, of Michigan, Miss Littell, of Delaware, and Mrs. Boalt, of Ohio, to draft a resolution on this subject. Dr. Locke of Chicago, presented and read the following resolution passed by the Council now in session.

Resolved, That the council recognizes most heartily and most clearly the vast extent of work done by the Woman's Auxiliary, and extends to them a heartfelt Godspeed, and a pledge to aid in every way their efforts.

Resolved, That these resolutions be immediately presented to the Woman's Auxiliary now in session.

Dr. Locke supplemented these testimonials by earnest words of appreciation, and on invitation of Miss Emery, Bishop Whipple spoke briefly in words of commendation of woman's work in the Auxiliary.

At 12 M. prayers were read by the Rev. Mr. Tyler of Oklahoma, who also spoke briefly to the Auxiliary, of his work.

The afternoon session was opened by prayer read by the Rev. J. W. Brown, D.D., of New York. The committee appointed to draft resolutions concerning the united offering, reported the following which were immediately adopted:

Resolved, That the Woman's Auxiliary in council assembled, this 22nd of October, 1891, do ratify and repeat the resolution passed in Pittsburgh in Oct. 1890, that the united offerings of the diocesan auxiliaries be made for the enrollment fund.

Resolved, That each diocesan officer here present pledges herself to return to her diocese to begin at once to form and set in preparation the wisest plans conceivable for placing before every Churchwoman in her field the enrollment fund, and for securing and collecting gifts to the same. They also pledge themselves to correspond personally with all the diocesan secretaries on this subject, and so aid Miss Emery in arousing and preserving universal enthusiasm.

Mrs. Ward of Chicago, offered the following preamble and resolution which were unanimously adopted:

As we, the members of the Auxiliary, in our privileged association with the Missionary Council have come to realize more fully than before the great responsibilities resting upon our missionaries, therefore

Resolved, That the entire Auxiliary be urged through *The Spirit of Missions*, and through the diocesan officers, to unite daily at noon in earnest prayer for the missionary work and for the missionaries.

Miss Emery read a telegram from the Massachusetts branch promising $25 toward the missionary boat asked for by the last letter from Bishop Boone. This with some special pledges and the amount in hand for the purpose aggregated $177. The meeting closed by singing the Doxology.

THE BROTHERHOOOD OF ST. ANDREW.

The 6th annual convention was opened in St. Louis, Mo., Oct. 22nd, with a celebration of the Holy Communion in Christ church cathedral. Delegates from many surrounding towns, and from Philadelphia, Washington, and Baltimore, arrived the evening before, together with the delegation from Canada which came 18 strong. Thursday evening the New York and New England delegates reached the station but a few moments before those from Chicago. By 10 o'clock nearly all had been assigned for hospitality, and the opening service was largely attended. The charge delivered by Bishop Tuttle was strong and helpful, and although it pitched the tone of the convention on a high key, yet the pitch was kept throughout. The charge was, "Do your duty," and this was summed up under the three heads of steadiness, helpfulness, and holiness.

"The soldierly steadiness enjoined grows from entire trust in the leader, and abiding fidelity to the post of duty assigned. . . . Our leader is the Lord Jesus Christ. Entire trust in Him is the first thing for us to be filled with. . . He has planned the campaign of the Church Militant. He, through the Holy Spirit, His vicar now in the work on earth, is inspiring and directing the conduct of that campaign. Trust we in Him deeply, strongly, thoroughly, abidingly. . . Stand steady, though many a member grow weary, and turn aside and fall away. Stand steady, when the flush of growth and the elation of national outreaching change their elastic step of novelty into the duller tread of dutiful fealty. . . (2) Helpfulness! Of course that is your duty. It is but another name for brotherhood. . . The lines of direction of the avenues of helpfulness lie straight along the paths the Divine Master trod in His earthly life. . . We may touch our fellow sinners with the finger of love, and in honest humility say we are sinners too. Come with us. Let us together ask for forgiveness and turn in repentance, and obey from loyalty and serve from love. He made His Church the Catholic Church. That is, etymologically, the Church for all, and not for one nation only as was the Jewish. Help Him, brothers, to make it Catholic. Blot out that Greek word and fling it away, if it is to be used as a party name. Bring in the Saxon, and write it out plain, "for all," the Church "for all." Help Him, the loving Master, to make it so. . . In the oncoming conflicts between capital and labor, and between corruption and patriotism, convince yourselves of where truth and good lie, and then without shirking quit yourselves like men, in the fight on that side. 'Let all the ends you aim at be your God's, your country's, and truth's.' . . (3) Holiness of thought and heart, and soul! Aim for duty here, and keep fixed your aim. . . And looking away from our morbid selves we may hie us in faith to the fountain of holiness, God the Holy Spirit. Pray to Him, 'Make me a clean heart, O God, and renew a right spirit within me.' Faith in Him as the only one Who can really give us holiness. Coming to Him in obedience for His own mysterious gifts in Baptism, Confirmation, prayer, reading His Word, Holy Communion! If we put heart and will into the believing, and the praying, and the coming, there will be to us of God the Holy Ghost what we are utterly unable to work for ourselves, the holiness of both soul and body needed for us to see the Lord."

After the Celebration, the delegates proceeded to Entertainment Hall of the Exposition Building, where all the business sessions and public meetings were held. The hall was admirably adapted to the purpose, and delegations were given regular seats, as is done in our General Conventions. Mr. J. L. Houghteling called the convention to order. Mr. Jas. A. Waterworth, of St. Louis, was selected as temporary chairman, and Mr. W. N. Sturgis, of Chicago, temporary secretary. Credentials were presented, and the convention adjourned for lunch, which was served in the south end of the Exposition Building.

The committee on permanent officers for this convention then made the following report: *President*, G. Harry Davis of Philadelphia; *first vice-president*, W. R. Sterling, Chicago; *second vice-president*, Joseph H. Quincy, Boston; *third vice-president*, Dunbar Roland, Memphis; *secretary*, Wm. N. Sturgis, Chicago; *first assistant secretary*, S. B. Brown, New York; *second assistant secretary*, W. R. Pratt, Pittsburg.

The program of discussions, conferences, and public services was carefully carried out as laid down in the October number of *St. Andrew's Cross*, and from beginning to end there was a fervor and earnestness, together with a loyal conservatism which easily surpassed all previous conventions of the Brotherhood.

The matter of local councils in the large cities and in dioceses was left as it now is—wholly voluntary, though it was recommended that preferably the General Council member should be the chairman of such organizations when formed.

The committee on Bible study was continued for another year, and special lessons, with weekly readings, will be regularly published in the *Cross*. Steps were taken to raise the subscription list of *St. Andrew's Cross* to 15,000.

Work among boys was earnestly recommended to all chapters, but no definite organization was effected, as it was deemed best to confine the real work of the Brotherhood, for the present at least, to men.

Pledges were taken to the amount of $1,200, to emphasize a request to the General Council to send a special worker to the South and West to make known the aim and purpose of the Brotherhood. Special consideration was given, also, to the need of increasing the number of chapters in the army and navy, and among the Indians and colored people. Definite action upon all of these was, however, referred to the General Council.

One resolution passed which caused much enthusiasm was a recommendation that Brotherhood printing be given to firms paying regular wages within the trade.

The members of the Council for the ensuing year are as follows: James L. Houghteling, Chicago; Charles James Wills, New York; Wm. G. Mather, Cleveland; Wm. R. Stirling, Chicago; John M. Locke, Chicago; Henry A. Sill, New York; John E. Baird, Philadelphia; Hector Baxter, Minnesota; Wm. Aikman, Jr., Detroit; Wm. C. Sturgis, Connecticut; Chas. S. Martin, Nashville, Tenn.; Chas. E. Royer, San Francisco; C. Harry Davis, Philadelphia; W. O. Garrison, St. Louis; Geo. C. Thomas, Pennsylvania; A. F. Woodward, Portland, Ore.; T. P. Dean, Massachusetts; J. P. Faure, New York; H. K. Bailey, District of Columbia; B. H. Thompson, Kentucky, and J. A. Waterworth, St. Louis. Boston was chosen as the place of holding the next annual convention.

Saturday evening, a successful reception was tendered the delegates of the convention by the St. Louis local council in the beautiful rooms of the Museum of Fine Arts.

The report on the state of the Brotherhood was written by Bishop Tuttle and was adopted as the message of the convention to all the chapters of the Brotherhood. It reads as follows:

The Brotherhood of St. Andrew is a company of men banded together with this aim fixed in the bond, to do and to help, not to gain or to get. Under God they seek to cooperate with the bishops and clergy in arousing the slumbering spiritual life of men and winning them to love of the Saviour and service in His Kingdom.

It has to do with men, specially young men, and ventures even to limit its official field to men. Not but what helpfulness to men in prayer, and service, and personal guidance, and kindly influence, runs along many lines of activity, and pastors and congregation, and missions and Sunday schools, and boys and homes, may be immensely benefitted. But when men work so hard at their daily tasks that they say they have not time for anything else but work; and when their minds are filled with doubts what to believe or whether it is worth while to believe at all, the Brotherhood steps in with special effort to urge persistently upon them the claim of spiritual realities, and lovingly to invite them to find refuge in simple faith in the Lord Jesus Christ, and in honest purpose to walk in His two laws of love to God, and love to fellow-men. For the last eight years the Brotherhood has been blessed of God in rousing men through men, instructing men, winning men, and saving men.

In the sincerity of its aim and the simplicity of its methods, let the Brotherhood of the future move right on along the roadbed of its two fixed lines, nor take any shame to itself for narrowness. Collateral relations of wholesomeness and active usefulness will develop of themselves.

Brothers, go on. Seek the lost. Recall the wanderer. Rescue the perishing. Go out and compel them to come in. Make brothers of all men, with grip of earnestness and heart of love, and in strength of manly equality, stand steady.

Nail the banner fast. Lash the helm if need be. Look aloft, look ahead. Brush away despondency as a cobweb. Take in good stock of hope. Work while the day lasts. Have at sin and injustice wherever they show their head, with sling and stone, even if you can't hurl a weaver beam spear. Fight the good fight. Endure hardness as good soldiers of Jesus Christ. It is honor to be in His ranks. It is joy to help those for whom He died and whom He loves.

It is glory to be laborers together with Him, let alone the sweet thought, why it is not wrong sometime to think of the safe lodging place and the holy rest when the fight is over.

One noticeable feature of the convention was the large attendance at the early celebrations of the Holy Communion, the number being not far from 250 each day.

The Sunday services were crowded, and the anniversary sermon by the Bishop of Mississippi was a strong and manly appeal from the text, "Bear ye one another's burdens, and so fulfil the law of Christ." Special services with a clerical and lay speaker, were held in every parish of the city, on Sunday afternoon.

The corner-stone of the new St. George's chapel was laid Sunday afternoon, by Bishop Tuttle, Bishop Thompson making the address. The proposed plan of buildings calls for church, chapel, parish house, and rectory.

The final service was held in the cathedral, with addresses by Canon Du Moulin of Toronto, and by Messrs. Houghteling, Sterling, and Wills.

The results of the convention will only be known in the work of the coming year, but to one who has attended the sessions throughout, it seems certain that new vigor and earnestness and enthusiasm, must be carried back to all of the 225 chapters represented.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Western Theological Seminary has received the gift of real estate to the value of $70,000, the income of which will be available after three years, and is to be applied to scholarships for the education of students. Mr. George A. Armour, the donor, makes no other condition to his wise and timely benefaction.

The Bishop has gone to Philadelphia, where he will preside at the consecration of Dr. Nicholson.

Delegates from the Board of Missions visited St. Mark's church, Evanston, on Sunday. Addresses were made by Dr. D. R. Brower, Mr. D. B. Lyman, and the Rev. T. N. Morrison, and pledges for the work of the Board were secured to the amount of $1,000.

CITY.—After a long vacancy in the rectorship, the Rev. John Rouse began his work as rector of Trinity church, on Trinity Sunday last. Already the parish has nobly responded to his efforts; the congregation is rapidly increasing. The debt which has so long hampered the parochial activities, has been paid in full. Great credit in this connection is due Mr. C. L. Raymond for his zeal and activity in bringing the finances into such a satisfactory condition. A vested choir of 43 voices will be introduced next Sunday under the direction of Mr. J. L. Hughes, whose engagement as choirmaster is a satisfactory guarantee of the excellence of the work of the choir.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The annual meeting of the managers of St. Luke's Hospital was held on Monday, Oct. 19th. The principal business was the presentation of a report of the special committee appointed some time ago to consider the expediency of selling the present hospital site and removing to another. The report affirmed that the present edifice which is over 30 years old, had outgrown its usefulness. The accommodations were too small for present needs, and the structure was not fire proof, was insufficiently ventilated, and was wanting in appliances required by modern medical methods. The land was of increasing value, while the location of it was no longer central to the city, or best suited for hospital uses. The only reason for retaining such a site was one of sentiment arising from association with the memory of the great founder, Dr. Muhlenberg. The committee believed it would be a necessity to remove sooner or later. The manner in which this report was received by the managers renders it practically certain that removal will be decided on: but no definite step was taken at the meeting. The number of patients last year were 2,090. The managers express a need for larger funds for the treatment of consumptives. They were obliged to turn away 300 applicants last year for lack of means and accommodations.

The Rev. Dr. Thomas Gallaudet has returned from his visit to England and Ireland, where he has been busily engaged in the interests of deaf-mute work. He was accompanied by his brother, Dr. Edward M. Gallaudet, president of the National Deaf-Mute College, at Washington, D. C. They visited many parts of Great Britain, making addresses in churches and halls, and were present by special invitation at the Congress of the Deaf and Dumb British Association at Glasgow, during August.

A new mission station of the church has been lately established in connection with the Harlem prison.

The trustees of the Episcopal Fund of the diocese report an invested capital of $192,787.94. The receipts and disbursements during the past year amounted each to $12,542.70.

The Rev. Benjamin Brewster, who for some time past has been efficiently engaged in the charge of the chapel of Calvary parish, has resigned in order to accept the rectorship of the church of the Holy Communion, South Orange, N. J., and undertakes the duties in his new field on All Saints' Day.

Pending the completion of the new edifice of the church of Zion and St. Timothy, services are held partly in the parish building, and partly in the Carnegie Recital Hall. The Rev. Dr. Tiffany, rector *emeritus*, and the Rev. Mr. Lubeck, the present active rector, are officiating jointly.

On Sunday, Oct. 19th, the Rev. I. Newton Stanger, D. D., announced his resignation of the rectorship of the church of the Holy Trinity, Harlem, which had been sent to the vestry during the preceding week, and accepted by them. In accepting the resignation at the Dr.'s own request, the vestry voted him continuance of salary for six months. On Sunday, Dr. Stanger preached a farewell sermon to a crowded congregation, which showed much emotion. At its conclusion, he stated that in the four years of his rectorship, the communicants had increased from 813 to 1,239; there had been 338 Baptisms, 100 marriages, and 251 burials. Besides the contributions in church, the sum of $150,000 has been raised to pay for the church property. The church was on the point of union with St. Stephen's church some time ago, at the desire of the clergy and people of both parishes, and with the approval of the Bishop. But a party in St. Stephen's has succeeded in delaying the completion of the agreement, and a confused mass of law suits, nearly a dozen in number, have grown up in consequence. This is said not to be the cause of Dr. Stanger's leaving the church of the Holy Trinity.

The 40th anniversary of St. Luke's Home for Indigent Christian Females was celebrated Tuesday, Oct. 20th, in the church of the Beloved Disciple. The rector of the church, the Rev. S. Gregory Lines, officiated, and the report was read by the Rev. Isaac H. Tuttle, a principal founder of the Home. The report stated that the institution was in a satisfactory condition, and that there were 70 inmates. During the past year, these rooms have been endowed at a cost of $4,000 each. The Rev. Mr. Steen read the report of the board of lady managers. Addresses followed by the Rev. Messrs. E. Walpole Warren, Mr. Patey, Mr. Lubeck. The following officers of the ladies' board were elected: *president*, Mrs. B. L. Swan; *vice-president*, Mrs. Chester Griswold; *secretary*, Miss Jessie Young; *treasurer*, Miss C. G. Morrison.

A meeting of the trustees of the cathedral of St. John the Divine was held on the afternoon of Tuesday, Oct. 20th, at the diocesan house, Lafayette Place, at which time the cathedral architects, Messrs. Hines & LaFarge, submitted the alterations that they propose to make in their designs already presented. No action was taken by the trustees.

The new library and reading room of the Society for Home Study of the Scriptures and Church History, was formally opened by the Bishop of Albany on last Thursday afternoon at 428 W. 20th st. A letter was read from Bishop Potter.

The Sunday school known as God's Providence Mission to the Jews, which was interrupted from unavoidable causes during the summer, will shortly resume its sessions, the Sinking Fund commissioners having given permission for its occupancy of suitable rooms at Essex Market. The Church Society for Promoting Christianity among the Jews has just appointed an additional missionary for the enlarged work of New York.

The total expense of the alterations at the church of the Holy Trinity, which have already been described in these columns, will be about $100.000. The church is completely transformed in appearance, and though not entirely complete, is now partly used by the congregation.

By the will of the late Rev. Dr. Barnard, president of Columbia College, it was provided that that institution should receive his estate upon the death of his widow. By the death of Mrs. Barnard at Litchfield, Conn, last week, the wishes of the testator became operative. Mrs. Barnard had already turned over her husband's library and scientific instruments to the college. The sum of $10.000 now becomes payable for the purpose of founding a fellowship to be called the Barnard Fellowship for Encouraging Scientific Research. All the rest of the Dr.'s property, except a few personal bequests, is to be invested by the trustees to constitute a fund under the name of the Barnard Fund for the increase of the library, and the income used for the purchase of books most needed, but especially those relating to physical and astronomical science.

The Rev. Jesse A. Locke, assistant minister of Trinity parish, of St. John's chapel, returned from Europe last week in the White Star steamer "Germanic."

RONDOUT.—On the 21st Sunday after Trinity, Bishop Potter confirmed a class at the church of the Holy Spirit.

HUDSON.—The Rev. Geo. G. Carter, D.D., formerly president of Nashotah Theological Seminary, who has lately returned from a tour of Europe, has accepted an election to the rectorship of All Saints' church in conjunction with the rectorship of Trinity church, Claverack. He will live in Hudson.

SAUGERTIES.—The Rev. Thomas Cole, rector of Trinity church, presented a class for Confirmation by the Bishop on the evening of last Sunday. After the laying on of hands, the Bishop affectionately addressed the candidates.

RHINEBECK.—Bishop Potter made a visitation of the church of the Messiah, on the morning of Sunday, Oct. 18th.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The following letter will explain the withdrawal of the Rev. A. C. A. Hall from the charge of St. John the Evangelist, and his removal to England.

To the congregation and friends of the mission church of St John the Evangelist, Boston.

MY DEAR FRIENDS:—In communicating to you what I know will be to many a cause of great concern, I think the way most fair to all parties will be to quote the following letter (which I have permission to publish), from the Superior of the Society of St. John the Evangelist.

ST. JOHN'S MISSION HOUSE, OXFORD,
Sept. 22. 1891.

MY DEAR FATHER HALL.—The consideration of our society's position in America was forced upon me by letters which you wrote to me last May and June, in which you stated that it was against your judgment that the society should continue to work in America upon its present plan of close relations with England, and you considered that no scheme of affiliation which the society would be likely to grant would be satisfactory. You expressed your opinion that only an altogether independent society in America, adapted to the needs of the country, would be thoroughly satisfactory; with a view to which you suggested that you should be released from your obligations to our society, along with any other Fathers of the American Province that might be of the same mind.

In consequence of these letters such of the American Fathers as were free to come were summoned home, that we might the better consider this important matter.

During the conferences which were held, it appeared that none of the Fathers of the American Province, except yourself, approved of the idea of an altogether independent society in America, and the proposal dropped.

You then expressed your willingness to work under another Provincial Superior more in harmony with the general mind of the society in regard to its American policy, but this was felt to be, under the circumstances, impossible.

You then said that you would be ready to continue as Provincial and to work for a free affiliation (I had suggested this as desirable when I was with you in Boston last Lent), although you had little hope of such a plan succeeding.

During the discussion of this proposal the attention of the Conference was drawn to the fact that you had signed the testimonial from the diocesan convention of Massachusetts in favor of Dr. Phillips Brooks, the Bishop-elect of that diocese, and had also supported the confirmation of his election, (though you voted against him at the election).

These facts, coupled with the feeling that your judgment was still decidedly in favor of a completely independent society in America, induced the Fathers present in Conference to arrive at the conclusion that it was not possible for you to continue to represent the society in America as Provincial Superior, and that by far the best course was for you to return to England.

These matters having been brought before me as a complaint according to our statutes, I felt bound to release you from your duties as Provincial, and (as I strongly felt the impossibility of making any other suitable arrangement) to ask you to return to England, where your presence will be both a strength and a joy to the brethren.

Believe me, yours affectionately in Christ,
E. L. PAGE, *Superior.*

It is a deep grief to me to give up my work in this city, diocese, and country. The above narrative will show, I think, that to avoid this necessity I was willing to agree to various arrangements short of that which I myself considered best.

On the other hand, I recognize that the line I have felt it right to take with reference to different questions has been a cause of perplexity and distress to my brethren; and they certainly have a right to be represented by one in whom they have entire confidence—who fairly represents them.

Much as, on many grounds, I deplore the decision there is but one course for me to follow. I have, whether wisely or unwisely (without further safeguards), taken a life Vow of Obedience, which is binding in all matters that do not contradict a higher law, canonical obligations being expressly guarded. No higher law requires me to exercise my ministry in a particular place or country. No canonical or other regulation is violated by my return to England at the bidding of my superior, any more than in the case of another clergyman who might do so for family or other reasons.

I had supposed that I had been practically given to the American Church after 18 years' ministry in this country, and after being allowed to become a naturalized citizen of the United States. Otherwise I should not have considered that I had the right to undertake various responsibilities. But he society insists upon regarding it only as a loan.

I shall return to Cowley, where I shall have abundant opportunity for study and devotion with such external ministry as may be assigned me, being tranferred, of course, to the diocese of Oxford, in which I was originally ordained.

Only one thing more about myself. I desire to say to any one who may be unsettled at the suspicion of a change in one to whom they have looked as a teacher. In all the publications that I have put forth, doctrinal and devotional, I know of nothing which I desire to withdraw or alter. With unchanged principles one's views may naturally widen as years go on; we will pray that they may also deepen. I have tried to act independently of party lines. Such a course naturally exposes one to misinterpretation, and in following it any one may make mistakes; but I am increasingly persuaded of its rightfulness.

No individual or set of men, is necessary to the work of the Church whatever inconvenience or temporary loss may result from the removal of any, by death or in any other way. The Church and her ministry is greater, wider, and more lasting than any individual representatives. We each of us cast in our contribution of life and work to her treasury. The two mites, if they be good coin, go towards the general result.

I earnestly beg of you not to let any feeling of disappointment or the like make you less trustful in God, less loyal to the Church, less loving to others. Let us show that there may be serious differences in judgment without any breach of charity.

With regard to the future of the work round the mission church, it is proposed that it shall be carried on by the Fathers of the society who are freed from the charge of St. Clement's, Philadelphia, with the assistance, it is hoped, of Father Benson.

You will let me thank you most heartily for all the affection and confidence which you have these many years most generously accorded, and believe me.

Ever faithfully and affectionately yours in our Lord. ARTHUR C. A. HALL.

Mission House of St. John the Evangelist,
44 Temple st., Boston.
Oct. 15th, 1891.

P. S.—It will be readily understood that I felt it right to withhold this announcement until after our Bishop's consecration.

SOUTHBOROUGH. — The chapel of St. Mark's school was consecrated Wednesday, Oct. 21st, by Bishop Brooks, it being his first official act of this kind. The building is the gift of August Belmont, Jr., of New York, in memory of his brother, Raymond Belmont, who was a graduate of the school, and was awarded the founder's prize medal. It is a brick and red sandstone structure, accommodating 150 persons, and cost with its dark handsome oak furnishings, partly finished in gold, over $20,000. The style is basilican. The interior of the chapel, besides the nave and robing room, contains a baptistry and a gallery over the west door. The pews are placed in the English college chapel style, lengthwise, facing the centre instead of the front. Mr. H. T. Bigelow is the architect. The consecration service began at 10 A. M. Bishop Brooks was assisted at the service by the Rev. Drs. Converse and Chambre. The sentence of consecration was read by the Rev. T. R. Pynchon, D. D., of Connecticut. At the Morning Prayer, the rector, the Rev. Waldo Burnett, was assisted by the Rev. Drs. Millett, of Philadelphia, S. M. Shearman, and the Rev. Charles Doupe, tutor in the school. The sermon was preached by the Rev. E. W. Donald of New York. The surpliced choir of St. Mark's school sang, with Mr. R. S. Spalding, of Cambridge, as organist. The Belmont family were well represented and besides them were present, Dr. Joseph Burnett, who founded the school in 1865, H. N. Bigelow, Prof. Morgan, of Harvard University, and others. The school buildings were formally dedicated at 2 P. M., and the service was in charge of the Rev. Dr. Pynchon, who introduced the speaker of the day, Samuel Eliot, LL. D. Addresses were also made by Bishop Brooks. President Eliot, of Harvard and H. M. Levering, of Taunton. At the conclusion of these exercises, a portrait of the founder of the school, Dr. Burnett, painted by F. P. Vinton of Boston, and the gift of the boys, was presented.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—A movement is on foot to secure a general missionary for the public institutions of Brooklyn and King's county, with a view to ministrations in the jails, prisons, alms houses, and hospitals. Pledges have been begun to secure $800 of salary, and residence will be provided at St. Phebe's House, in the heart of the city.

The Rev. Edward H. Wellman, of East Cleveland, O., has accepted the rectorship of the church of the Atonement, to succeed the Rev. Dr. A. C. Bunn, and will enter upon his duties about Nov. 1st. He is about 35 years of age, a native of Brooklyn, and

was at one time assistant minister of the church of the Holy Trinity, Harlem.

Last week, Archdeacon Stevens, who has been chaplain of the Sisterhood of St. John the Evangelist for many years, visited the Church Charity Foundation, and took formal leave of the Sisters upon his entering upon duty as rector of a parish in Philadelphia.

The Rev. Stevens Parker, D. D., has offered his resignation of the church of the Redeemer, to take effect Jan. 1, 1882. Dr. Parker is well known as a former warden of Racine College. He came to Brooklyn from Stonington, Conn., and has during the past four years done much to hold up the parish spiritually and temporally.

The new edifice of St. Luke's parish was formally opened on St. Luke's Day. There was early Celebration at 7:30 A. M., the rector, the Rev. E. A. Bradley, D.D., being celebrant. At 9:30 A. M., Morning Prayer was said. A second Celebration followed at 10:30 A. M., when the church doors were formally opened by the Bishop of the diocese. A procession entered the church, headed by the crucifer, and followed by the vestry, the vested choir, a number of visiting clergy, Ven. Archdeacon Stevens, the rector and assistant, and the Bishops of Long Island and Tennessee. Bishop Littlejohn said a special form of service, after which the Litany was sung. The sermon was by Bishop Quinard, and the Bishop of the diocese made a special address of congratulation and God-speed. The Communion service was Tours in C. In the afternoon there was a Children's Festival Service, at which a report was read by the Rev. R. E. Pendleton, assistant minister. At night, the former rector, the Rev. Geo. R. Van De Water, D. D., now of St. Andrew's, Harlem, preached; and the music was rendered by the joint choirs of St. Luke's and the Garden City cathedral under the direction of W. H. Woodcock, Mus. D. During the week following there was a daily celebration of the Eucharist at 7 A.M., with a daily evening service, in accordance with arrangements already described in these columns. Each evening was given to the benediction of the memorial gifts, with sermon on a corresponding theme. On Monday night there was benediction of the pulpit with sermon by Bishop Whipple, of Minnesota; Tuesday, the organ, the preacher being Archdeacon Baker; Wednesday, lectern and litany desk, Bishop Coleman, of Delaware; Thursday, the altar, the Rev. Morgan Dix, D.D., D. C. L., of Trinity church, New York; Friday, the holy vessels, altar books, vestments, and clergy stalls, the Rev. Charles H. Hall, D. D., D. C. L., of Holy Trinity, Brooklyn. The church which is one of the finest in the city is of the Romanesque order, and is built of stone. The nave has a clerestory with rows of granite columns, and there are broad transepts. The edifice is 176 ft. deep from the entrance to the altar, and, including a rear gallery, the seating capacity is 1600. The ceiling is Georgia pine, with open timber work, and fine carving. The pews are in oak. The lighting is entirely by electricity. The organ, costing $15,000, has 6,000 pipes and four manuals. There are several memorial windows, and others are promised though not yet put in place. The chancel has unusual depth, and is richly decorated. The altar is of marble and Caen stone, and elaborately carved. Behind it is one of the finest sculptured reredoses in the American Church—a beautiful work of art, in Carrara marble, and the general effect is greatly enhanced by the life-sized figures of two worshipping angels on either side of the altar, also in marble. The building of the new church has been the result of long and noble effort on the part of rector and people, and its completion means a new era in parish life.

St. Michael's church has been placed in charge of the Rev. W. H. Thomas, D. D., since the resignation of the Rev. Thomas McClintock.

The usual monthly musical service was held at St. Ann's church, on the evening of Sunday, Oct. 18th. The music of the vested choir included Dr. Clarke Whitfield' evening service in E major, Mendelssohn's mottet, "Hear my prayer," and a new anthem performed for the first time, "Awake up my glory," by Battison Haynes.

In connection with the 52nd anniversary of the rectorship of the Rev. S. M. Haskins, D. D., at St. Mark's church, a special musical service was held both morning and evening of St. Luke's Day. The Rev. Dr. Haskins preached at the morning service.

SAG HARBOR.—On the first Sunday in October, a lady of wealth, not a member of the parish, presented her check for $1,150, the amount of the entire remaining indebtedness of Christ church.

BATH BEACH.—The rector of the church of the Holy Spirit, the Rev. Dr. John W. Kramer, has lately returned from a tour of Europe.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The corner-stone of the mission church of St. John Chrysostom was laid on Saturday afternoon, Oct. 17 h, by the Bishop. After the singing of the ancient hymn, *Angulare Fundamentum*, (Helmore's translation, which differs from hymn 282), the Bishop commenced the service with the versicles, followed by a special collect for the occasion. The Psalm, *Nisi Dominus*, was said antiphonally by the Bishop and the congregation, and when the *Gloria* had been sung, the Bishop laid the corner-stone, using the usual formula with an added supplication that "the true faith, the fear of God, and love of the brethren," may abound, and "this place may be set apart for prayer and praise." He then addressed those assembled; the Rev. Dr. Nicholson, one of the trustees of the mission, and the Rev. Dr. B. Watson, also made addresses. When finished the new church will be of an imposing appearance. It is in Romanesque style, and will have a tower 75 feet high at the southeast corner, with an octagonal dome surmounting the junction of the nave, choir, and transepts, the ground plan being a Greek cross. The lot is 75 feet square, at the corner of 28th st. and Susquehanna ave. The mission was started on Sunday, Aug. 1st, 1880, in the tiny building which it was hoped would, at some future day, serve as a sanctuary of a church edifice which would then be added to it. Its locality then was in a very sparcely settled district, and the few inhabitants were of a decidedly rough character. These have disappeared, and beautiful houses have taken the place of dust heaps and rubbish. The Rev. Joseph Sherlock took charge of the mission, August 2d, last, when 40 persons composed his congregation. At the Sunday school in the afternoon of that day there were 16 children present. These have increased to 85. The weekly early Celebration was begun on Sunday, Sept. 13th, with an average attendance of 12. During the almost three months past, 2 adults and 9 children have been baptized; about 20 more are awaiting Baptism. A small class is under instruction for Confirmation, and one of the first episcopal acts of the Bishop of Milwaukee will be to administer Confirmation at St. Chrysostom's, possibly on All Saints' Day.

The Rev. Lawrence B. Ridgley was instituted by the Bishop as rector of St. Stephen's church, Manayunk, Philadelphia, who also preached the sermon. The singing by a large choir of young men and women was extremely hearty and devotional. After the sermon, the newly-instituted priest was Celebrant of the Holy Eucharist. The entire congregation remained until the close of the service, a large number receiving.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

TENAFLY.—The annual Harvest Festival service was held in the church of the Atonement, on Thursday, the 15th inst. Even song was said by the rector, the Rev. M. M. Fothergill. The Rev. A. H. Proffitt read the Lessons, and the Rev. Francis Clayton preached a very admirable and appropriate sermon, taking for his text, Gen. viii: 22. The decorations consisting of flowers, fruits, vegetables, palms, etc., were most tastefully arranged. The musical portion of the service did credit to the members of the choir, in fact, the whole service was well rendered throughout, and was entered into most heartily by the large congregation present on the occasion.

On St. Luke's Day, the Bishop visited the parish, and confirmed seven young persons at morning service. The Bishop was Celebrant at the Eucharistic Office. Mr. A. C. Worth, senior warden, has been appointed to serve as lay reader, under the direction of the Rev. M. M. Fothergill.

PATERSON.—The church of the Holy Communion has elected as rector, the Rev. Geo M. Dorwart, who will take charge on All Saints' Day. The late rector was the Rev. T. S. Cartwright, formerly editor of *The Church Press*, who in the spring accepted a call to a parish in Nova Scotia.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

BISHOP'S APPOINTMENTS.

NOVEMBER.

5. Lampasas.	8. Belton.
9. Temple.	12. Gatesville.
15. Marlin.	16. Groesbeck.
18. Mexia.	20. Calvert.
22. Hearne.	27. Quintana.
29. Brazoria.	

DECEMBER.

1. Columbia.	3. Caney.
6. Matagorda.	13. Tyler.
14. Overton.	15. Longview.
17. Jefferson.	20. Marshall.

Offertory to be applied to Diocesan Mission Fund and Theological Department of the University of the South.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

A statement was recently made in the Chicago correspondence of the Reformed Episcopal organ that the Rev. Mr. Wilson of this diocese had accepted work in connection with the R. E. body. This is a mistake.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

OSKALOOSA.—On Sunday, Oct. 18th, St. Luke's Day, the physicians and dentists of the city attended St. James' church, of which the Rev. John Greeson is rector. A sermon especially appropriate was preached from the text, "Luke, the beloved physician."

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

Mrs. Geo. Henry Wheeler, of Chicago, and Miss Emily Starr Fogg, formerly of that city, but now a resident of Bethel, have presented to Christ church, Bethel, a handsome brass altar cross. The congregation highly appreciate the beautiful gift. It is hoped that it will be followed by others from those interested in this church, which will soon reach its centennial year. The present rector, the Rev. Geo. Aloysius Wilkins, has introduced early Communion, which is observed every Sunday. The church is doing an excellent work in the community, and its condition never was better.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

SARATOGA SPRINGS.—It has long been the desire of the Rev. Joseph Carey, S.T.D., to extend the limits of the parish house of Bethesda church. It has now been gratified by the generous gift of two of his parishioners, Mr. and Mrs. James A. Moore, who on the evening of Oct. 7th, presented to the parish the Penfield property adjoining the parish house on the west. It will be a most valuable gift, and the rector and vestry showed their appreciation by passing resolutions of thanks to the donors. The new addition to the parish house will be altered somewhat in order that it may be used in connection with the present parish house. The wall between the two buildings will be removed, allowing the first floor to be converted into one, which will be used as a Sunday school room. On the upper floors of the new property there are eight large rooms, which will be fitted up for the use of clergymen, with all modern conveniences, such as are not already there. In the rear of the parish house is a good-sized two story building of which the upper floor will be used by the choir. The first floor will be fitted up as a gymnasium, reading room, etc. Mr. and Mrs. Moore have certainly established a fitting memorial of their generosity.

MORRIS.—This old parish, Zion, now nearing its 100th birthday, is renewing the vigor of its youth. Although the town has met with many losses through fire and financial disaster consequent thereupon, yet the Church holds her own and grows more prosperous each year. The late rector, the Rev. W. C. Stewart, was last winter promoted to the position of diocesan missionary, but his brief rectorship was a material gain for the parish. Many children were baptized and loyal Church principles were instilled into the minds of the congregation. Upon Mr. Stewart's retirement, the Rev. R. H. Gesner was elected to the rectorship. Since that time the good work has gone steadily forward. The Sunday school is growing, and is the happy possessor of a new library. To supplement the older parish guilds, the St. Agnes' Guild for girls has been organized. An earnest effort is now being made to build a new rectory. The nucleus of a fund for that purpose has grown rapidly. One and all seem determined to accomplish their object. In addition to these promising signs there has been a very considerable increase in church attendance. The evening services are specially noteworthy in this respect. Zion church, counting its members far and wide over the country, will still glory in sending forth loyal sons, like her honored Bishop Gilbert, nurtured within her walls.

GILBERTSVILLE.—Christ church parish, situated in a town where Presbyterians are strong, is growing under the able efforts of Dr. Mac Donald, a man of large attainments and thoroughly devoted to the Church.

The Archdeaconry of the Susquehanna meets at Christ church, Cooperstown, on Oct. 27th, when the new memorial chancel will be consecrated. This archdeaconry has suffered a great loss in the removal of the Rev. F. B. Reazor, of Delhi, to Orange, N. J., where he has accepted the rectorship of St. Mark's church.

SCHENECTADY.—Christ church is fortunate in obtaining a worthy successor to the Rev E. L. Toy. The Rev. W. C. Prout will assume the rectorship on Nov. 1st. No doubt many of Mr. Prout's friends will be surprised to hear of his leaving Granville, where he has been for 15 years, but at the earnest solicitations of the Bishop and other clergy, he takes charge of Christ church parish, which is situated in the most progressive building part of Schenectady City, and where there is ample room to put his missionary experience to the test.

PLATTSBURGH.—The annual visitation of Bishop Doane to Trinity church, the Rev. Hobart Cooke, rector, Tuesday evening, Oct. 6th, was the occasion of a most interesting Confirmation service. A congregation filling the church to its utmost capacity attested the interest with which the coming of the Bishop and the object of his visit were regarded. Beside the Bishop and the rector, there were present in the chancel, the Rev. Wm. R. Woodbridge, secretary of the diocesan board of missions, and the Rev. Canon Stewart, of the Albany cathedral and general missionary of the diocese. Twenty-seven candidates received the laying on of hands, nearly all of whom were adults. The vigorous discourse of the Bishop upon the nature of Confirmation and the divine order of beginning and growth in spiritual life, was most happily instructive and full of valuable suggestions. A very interesting feature of the service was the Confirmation of the class of fourteen, included in the number above named, from Lyon Mountain, where a strongly marked interest in our Church has been awakened during the past summer through the ministrations of the Rev. Mr. Townsend, of All Angels' parish, New York, and the Rev. Dr. Morrison, archdeacon of Ogdensburgh, while spending their vacation in that vicinity. The Rev. Canon Stewart, as diocesan missionary, has been most wise and efficient in a prompt improvement of the opportunity thus opened to organize a mission church and secure establishment of regular services.

Church News continued on page 528.

The Living Church.

Chicago, Saturday, October 31, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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THE APOSTOLIC FATHERS.

I.

The term "Apostolic Fathers" is applied to those Christian writers of the first and second centuries who were contemporaneous with the Apostles, and whose works come next in date after the New Testament. The term is further limited so as to include only those whose relation to the Apostles appears to have been close and particular, and who, therefore may be taken as most nearly reflecting their teaching, and whose writings do, in fact, harmonize with the New Testament, and with the general teaching of the later Church. The New Testament itself clearly shows us that heresies very early arose which endeavored to combine the Christian revelation with preconceived ideas either religious or philosophical. Thus it would not be certain that all writings of the first age, professedly Christian, really represented the founders of the Church. But in the works of those who are universally acknowledged to have been companions or pupils of the Apostles and who, on that account, enjoyed the highest repute among Christians of the early centuries, we may expect to find the true Christian tradition as it shaped itself among those to whom it came at first hand.

The chief names to which this honor belongs are those of St. Clement of Rome, St. Ignatius of Antioch, and St. Polycarp of Smyrna. We are now assured that we have, beyond reasonable doubt, genuine writings of high value from the pen of each of these Fathers. Every attempt to impeach the genuineness of these writings has ignominously failed, and the remarkable discoveries of recent times, together with the exhaustive labors of critical scholars during the last twenty-five years, have so far settled all questions of doubt that it does not seem possible that any objections can hereafter be raised of sufficient force to excite the serious attention of learned men.

The results of the labors of many years and of all the more recent contributions to the subject, are embodied in the five noble volumes of Lightfoot, which he has left as his greatest legacy to the Church which he adorned. The most important of his conclusions have been accepted as final by the most competent scholars all over the world. The works of these Fathers themselves have, moreover, been made accessible to the English reader in the translations of the Ante-Nicene Library.

To the loyal and unlearned layman it will be a surprise and delight to find, in reading these venerable writings, that he is in no new or strange atmosphere to which he can only with difficulty adjust himself, but that in their devotional spirit and phraseology, in their underlying theological assumptions, and the moral standards which they apply, they are in perfect harmony with the spirit and tone of devout Christianity of to-day, wherever it has as its basis the faith and life of the Holy Catholic Church. Given similar circumstances, and devout and pious men of any period of Church history might have written, and doubtless have written in the same way, appealing to the same facts and the same motives, exhibiting the same aims and aspirations, and employing the same words of prayer. To a reflecting mind nothing could afford more convincing proof that the great lines of orthodox Christianity as it exists at the present day, are identical with those of the earliest ages, than this perfect harmony of spirit. Where Christ is regarded as nothing more than a mere man, the Gospels as collections of legends of later times, or where Christianity is solved into a nebulous system of gnosticism, this spirit is before long inevitably lost. These writers have not the air of men feeling their way towards new views of truth or of those, who living at a transition period, are engaged consciously or unconsciously in the gradual upbuilding of a new system. They know what they believe, there is no speculative groping after something more perfect, and they have already adjusted the whole scope of their intellectual and spiritual vision to the truth they have received. They have formed and built up their lives upon it, and so penetrated and transformed is their thought through and through with the spirit of the Gospels and Epistles, and so identical is it in tone and expression with the fruit of ages of Christian training, that it seems almost incredible that these men could have come out of the period of Tacitus and Pliny, and that their earlier years were spent in the atmosphere of paganism.

A theory of the origin of Christianity which has had a wide influence during the last fifty years, held that Christianity, as we know it, did not emerge until late in the second century, that the Gospels and most of the apostolic writings are spurious works belonging to the later half of that century. It is no wonder that such a theory, after several modifications and reconstructions, has at last ceased to be tolerated in the world of scholars. For, let us observe, such a theory would imply that that fixed point of view and that spirit and tone which we recognize as distinctly and thoroughly Christian, could not have come into existence until near the end of the second century, for it is built upon firm convictions, it carries with it a consciousness of certain knowledge, and it is the outgrowth of an established system of things; and these convictions, this knowledge, and this completed system, would, according to this theory, only be possible after the documents had appeared, and been disseminated abroad, accepted, and mastered. In a period of oscillation and uncertainty, when men did not yet know precisely what Christianity had to teach them, or when there was as yet nothing definite about it except a certain amount of ethical teaching, such letters as those of Clement, Ignatius, and Polycarp, would be simply impossible. Yet Clement, by common consent, lived and wrote before the year 100, and Ignatius and Polycarp within the next quarter of a century, and their names come down to us associated with those of St. Peter, St. Paul, and St. John, whose contemporaries they certainly were.

The conviction which this line of thought establishes is independent of that laborious but most fruitful investigation of quotations and allusions of every kind which has established the fact that these writers were familiar with the books of the New Testament; but it is not less strong, and its force would not be impaired if the evidence of specific knowledge of those books were far less than it is. The type of Christianity which these, the earliest Fathers of the Church, exhibit, is such as could have resulted only from a knowledge of those facts and of that teaching which in all later times have produced the same fruits.

Another theory which has had, perhaps, even more influence than that above referred to, is that which represents the Apostles themselves as at variance with each other as to what Christianity was, and as promulgators of more or less inconsistent systems of doctrine, distinguished as Petrine, Pauline, Johannine, etc. Instead of one Church, there were various rival and bickering sects. After a century of strife, especially bitter between the Petrine and Pauline factions, a reconciliation was effected which resulted in the formation of the Catholic Church! The inventor of this theory, and his followers, seem to have been in no way daunted by the fact that such a reconciliation after so long a time is so unique in human experience as to constitute a miracle almost as remarkable as any of those recorded in the Gospels. The universal tendency of religious divisions, when founded upon strong convictions and nourished by long strife, is to widen and crystallize in separation.

Another strange fact which does not seem to have had its due weight among the advocates of this theory, is that this long strife, in which the opposing parties had as watchwords the names of the most celebrated Apostles, should have left absolutely no trace in ecclesiastical history. We know a good deal about some other dissensions in the Church of the second century—of this, *not a word.* Irenæus, who wrote in the last quarter of this century, a learned and travelled man, whose memory went back to a youth spent in the circle of men in Asia Minor who had conversed with St. John in his later years, refers the heretics of his time to the various churches which had been founded by Apostles. Would he have dared to do this if he had been aware that one of the first results of their investigations would be to bring to light the fact that the embers were still smouldering of this long and desperate conflict? Were all the leaders of heresy so young that they did not know that the united Catholic Church was a very new thing, much newer than some of their own heresies?

If anything were wanting to dispose of this notable theory without going into minute particulars, it is amply supplied by the writings of the Apostolical Fathers, who are transparently ignorant of any such dissensions as it claims prevailed in the first age. "The three Apostolical Fathers," says Lightfoot, "are a strong phalanx barring the way. The two Apostles, St. Peter and St. Paul, are directly named by Clement and by Ignatius as of equal authority; while the remaining Father, Polycarp, though as writing to a church founded by this Apostle, he mentions St. Paul alone by name, yet adopts the language of St. Peter again and again. Thus we have the concurrent au-

thority of Rome, of Syria, and of Asia Minor, to the co-ordinate rank of the two great Apostles in the estimate of the Christian Church at the close of the first and beginning of the second century."

Such are some of the lines of thought suggested by the precious remains of the earliest Christian antiquity, which any English reader may work out for himself with the help of the translations which are now in every one's hands.

THE DANGERS AND DUTIES OF THE CRISIS.

BY THE BISHOP OF WESTERN MICHIGAN.

Ever since the diocese of Massachusetts, in convention assembled, elected the Rev. Phillips Brooks to fill the place of the lamented Paddock, this Church has been seriously agitated over its action. Had the choice fallen upon one of equal good report for "virtuous and pure manners, and godly conversation," but who was known to maintain the same theological position, the same uneasiness would have been similarly developed. Yet it may not be doubted that the distinction of talent and position of the candidate has given more decided, perhaps we should say sharp, expression of dissatisfaction.

The confirmation by the Standing Committees and a majority of the Bishops, among them those who, by reason of personal abilities and prominence of diocese, have "seemed to be pillars," while it may have calmed some minds and silenced some tongues, in Church confidence and loyalty, has made others even more pronounced in their fears and opposition. It is painful to think that what has usually been so bright a day in the Church—the consecration of a bishop—should be so clouded by regrets and fears.

In the judgment of the writer, there lies back of this, what has been so prominent in Church papers and circles for the last few months, something far more serious than this election and confirmation, even should the most decided protest be justified.

It may not be denied that a party has found place in this Church of ours that has so emphasized "the Faith once delivered to the saints," which holds articles of that Faith in a sense that it is not even claimed that the wording of creeds and articles allow. A communication of a column or two to a Church paper will not allow of citation from sermons, speeches, and books, nor is it necessary. It may be to the honor of men of this school of thought, or it may be evidence of their number and position, that they use no hesitancy in their own pulpits, with their pens, and on the platform. "This thing is not done in a corner." Men of this mind stand on the ground of their right to utter their sentiments, or they assume the role of reformers. Even youth and inexperience are bold on their lines, sheltering themselves, if need be, under great names in prominent place. They have disposed of conscience in regard to ordination vows in a way that is mysterious to most of us.

The Massachusetts election has focussed much that has been in the air, and many of us see now distinctly dangers that heretofore we have only thought might be.

The writer has already put himself on record as an alarmist, and he will proceed to state where he sees the dangers.

Let the case be stated: The existence in the Church of a body of clergy, with a following of the laity, who, using the offices of the Prayer Book in their exact wording, yet by public and private teaching present views directly opposed, who teach the Unitarianian, and latitudinarian views of the Church and her ministry, with the Prayer Book in hand.

Is it said: The Church is broad, and we can retain this school of thought? This is very soft language. But will it meet the case, when a bishop in Confirmation must ask the vow of believing what sponsors undertook in the candidate's Baptism, answering to "Wilt thou be baptized in this Faith?" "That is my desire," when he knows that those immature minds have been influenced to deny this Faith? Or will it meet the graver consideration when a bishop must set his seal to this: "I hereby certify that A. B. has not, so far as I know or believe, been justly liable to evil report, for error in religion . . . for three years last past." The Church has been greatly exercised over one trial, but there is something here that looks like "the trial of a minister" becoming painfully and perplexingly common in her life.

And this suggests another of the practical difficulties of a Church so broad as to put on an equality acceptance and rejection of articles of her Creed. It is a day of unrest in the household of a common Christianity. Men in the ministry of various bodies are unsettled in their views, and are looking about for a Church where they will not be molested in their vagaries. To such preachers the Church will seem to offer a quiet resting place. They have heard how men who openly reject their ordination creed in some of its leading tenets even occupy chief places, and are untouched by discipline. Already we hear of such accessions to the ministry. Alas for this dear Church of ours, when it becomes the refuge of "every one that is in distress, and every one that is discontented." Into what a mockery shall our prayer, that we "may hold the faith in unity of spirit, and in the bond of peace," be changed.

And as we see the danger of accession, so of departure from the Church. Will any one tell us that Rome is not looking on with silent expectation in this new departure of the Church, that in all Protestantism is her greatest fear? Is she slow to calculate the results when a Church can no longer offer her members a settled faith? Does she not know, when the Churchman sadly turns away from his own household of faith, no longer the citadel of truth he had ever believed her to be, where alone he can look?

This is no genial task to one born in the Church, who has given her his strength, and "preferred Jerusalem above his chief joy," as now for him "the day goeth away, the shadows of the evening are stretching out;" and I only add the thought: What must be the result for the extension of the Church that is nothing save as she is missionary, when to the giver, whether from the full purse or the hoarded mites, there is the doubt whether he will promote the glorious Gospel, or help the schism he has ever prayed against?

And I ask my brethren in the Episcopate: What shall be our argument and plea to keep together "the few sheep in the wilderness," the little bands of Churchmen in the hundred villages and rural neighborhoods of our dioceses, importuned to join established congregations where they can have fellowship and ordinance, and be saved the struggle of their feeble life in the mission, when no longer we can come to them with the Church's only voice that there must be the apostolic ministry of three blessed orders, that there may be the Word authoritatively preached, and the sacraments duly administered?

As one lays down Dr. McConnell's admirable sketch of the Church in this land, it is with sad thought of how often the glorious opportunity has been lost, and the mistake, that it would seem might have been avoided, made; but, above all, is a thankfulness for the past and a faith for the future from the great things God has done for us. And the Church will "come up out of this wilderness," of sad unrest and confusion, "leaning on her Beloved." But it is a day to "hear what the Spirit saith unto the Churches;" a time when those words: "Be so merciful that you be not too remiss; so minister discipline that you forget not mercy," must be heard by every chief pastor, as when in the solemn hour of his consecration they fell on his ear; a time that bids us all to bring all our mind and heart around such petitions as those which close the institution office—a prayer, may I suggest, for daily utterance by all who, in the Church's sorrows, "put on sackcloth and humble their souls with fasting, behaving themselves as though it had been their friend or their brother, going heavily as one that mourneth for his mother."—*The Churchman.*

THE ENGLISH CHURCH CONGRESS.

(FROM OUR CORRESPONDENT.)

LONDON, Oct. 10th.

The Church Congress which finished its four days' session at Rhyl, a small seaside resort in North Wales, yesterday, has been a decided success from the point of attendance, but taking the papers and discussions as a whole, it scarcely comes up to the average of previous years. The fact is, the Congress this year has been more of a political demonstration in defense of the Welsh Church than anything else. It has served as a very earnest and intelligent reply to the advanced Radicals who met at Pontypridd recently, and put the question of the disestablishment of the Welsh Church in the foremost place on their program. The two archbishops were present on the first day, with many others of our Fathers in God. Proceedings throughout the whole of the first day all came under the heading of the Church in Wales and her relation to the Dissenters. In the sermons (notably by the Bishop of Manchester, who argued against dis-establishment on the strength of his experience in Australia when Bishop of Melbourne) and throughout the president's speech, there was a ready answer to the would-be destroyers of an integral part of the Catholic Church in this land. But the most noteworthy speech was that delivered by the Archbishop of Canterbury, which was all the more remarkable because so unexpected. Dr. Benson is no speaker—certainly not a platform speaker—and does not tend to arouse great enthusiasm like some leaders. But in this instance he belied his own character, by delivering a stirring, yet carefully thought-out address on the historic claims of the Church on Welshmen. His Grace's words often aroused the enthusiasm of the audience, and very decidedly at the close, when he addressed his Welsh hearers in these words:

> To you, who are our eldest selves, the fountain of our episcopacy, the very designers of our sanctuaries, the primeval British dioceses from whom our very realm derives its only title to be called by its proudest name of Great Britain, I come from the steps of the chair of Augustine, your younger ally, to tell you that, by the benediction of God, we will not quietly see you disinherited.

The speakers who followed all spoke encouragingly of the revived life of the Church in the Principality—admitted by friends and opponents alike, I may say—and one speaker traced this revival, as undoubtedly is the case, to the influence of the Oxford movement.

> Condensing the history of fifty years into a sentence, I may put it that the fear of Newman or the suspicion of Pusey, which told so disastrously on the structure of Welsh theology about the middle of the century, and paralyzed the efforts of the Welsh clergy to cope with the rising tide of Dissent, is now more than reversed in the avidity with which we study their works and follow their examples.

The prospects of re-union formed the subject of another meeting on the first day of the Congress. I cannot say that there was anything said that has not been said before, though I must remark that there was a far better tone about the speakers than one might have expected on such an occasion, and from such men, the new Archbishop of York maintaining, for instance, that though they sought re-union with Dissenters, it was "none the less necessary that they should instruct their own people more definitely in the history and doctrine of their own Church. If re-union was impossible—and no concession in doctrine, government, or worship, was to be thought of—they must stand by their Creeds, by the Historic Episcopate, and by the Eucharist, as the great central act of Christian worship."

Such words as these from the lips of an Archbishop of York make one rub one's eyes, and wonder at the change that has come about.

Taken altogether, the first day at the Congress led one to expect a very interesting meeting for the rest of the week, but the promise of the opening day did not continue, and none of the meetings commanded the same amount of attention as those on the position of the Welsh Church. Beyond the Congress hall, too, the interest was not kept up, for the whole country has been disturbed by an important political election at Manchester, and by the deaths of the leader of the House of Commons and Mr. Parnell, the "uncrowned king" of Ireland, whose removal from the scene of action will once again unite the Irish Home Rule party; how long for, is a question which will not be long before it is answered.

The remaining discussions at the Congress included the practical question of the Church's work in the poor

est part of our cities and in industrial and mining districts. The speeches were full of good suggestions, but the best of them all, which is likely to be put into practice at once in London, is the founding of a new sisterhood for those women who, having no means of their own, yet are eager to offer themselves for work among the toiling poor—working women working amongst the working class. Of course money is wanted to float such a scheme, and of course there will be innumerable offers of service from women who have no means of supporting themselves, and join the sisterhood for no other reason. But with care and judicious selection, no doubt this new move will be an excellent one, and much, with God's blessing, may come of it.

The meeting on foreign missions excited more than usual interest on account of Bishop Blythe's appearance on the platform at the same time with Mr. Eugene Stock, of the Church Missionary Society, so soon after the publication of the Archbishop's counsel in the matter of the troubles in the Palestine mission. However, those who expected some allusion by either of these gentlemen were disappointed, and the meeting passed off without exciting more than usual interest. I must refer to one paper, that by Mr. Athelstan Riley, a layman who has largely helped to move the English Church to lend a helping hand to the down-trodden Church in Assyria. Mr. Riley took for his theme the risky question of married and unmarried clergy. In almost scathing terms he denounced the married missionary, and when he found the meeting not with him, he quoted in justification of his remarks, the following words of a certain Dr. Cust, well known in Evangelical circles, and therefore one with no prejudices in favor of the celibate life. This gentleman says of the modern missionary:

He must have a wife at puberty, and a family supported by the alms of the churches. He must have salaries, houses, comforts, conveyances, pensions, and thousands spent on the education of his children. . . . England has become stored with "returned empty bottles," men who have turned back from the plough, forgotten their first love because their wives were sick. I have heard orders passed in committee to send for missionaries from distant stations in the field, to come home to England to their sick wives. Even bishops are not free from this weakness. One colonial bishop left his duty because his wife was sick, and another because his daughter was dying. One missionary told me that he had married on the very day of his ordination, and he seemed to think that he had done a very clever thing in becoming *Reverendus et Benedictus* at the same time. Putting aside the extreme imprudence from a worldly point of view, it is not mission service; there is nothing of the grace of self-denial and self-sacrifice.

Of course these words are not true of all married missionaries, but then the exception proves the rule. Mr. Riley stated his firm conviction, and he has had experience, that the mission which offers least to its agents and spends least on them, gets the best men—the educated, the pious, the devoted.

There was a meeting on Biblical Criticism, suggested by the controversy over "Lux Mundi," in which as a whole the speakers were of the "advanced school."

The Welsh are essentially a musical nation, and of course one afternoon was devoted to the subject of music in our services, with practical demonstrations. I am persuaded myself that the unfortunate tendency to over-elaborateness in the musical portion of our services, will, if it is not checked in time, kill all true devotion, and our churches, instead of being the centres of our highest forms of worship, will degenerate into mere concert rooms, which is all the more appalling when one knows that it is at the Holy Eucharist that the practice chiefly obtains. Our liturgy contemplates a service "understanded by the people," and one in which they can all take an intelligent and audible part. But in far too many churches this is forgotten, and the members of the choir are the persons only considered. Choirs, unless kept in subjection, can be most tyrannical bodies, and were I one of the clergy, I should feel disposed to try the experiment of doing without one, and ask the congregation to practice the simple music required, at stated times in a body. It would not require very much time for a congregation to learn Merbecke's Mass or *Missa de Angelis*, and those are the kinds of services needed in these days, and not the florid productions of some modern composer. I am glad to say that the papers read at the Congress were based on the same sentiment, and that the audience highly approved of what was said.

The remaining discussions call for no particular remark. The Congress, as I have already said, has been an emphatic success, and will give a great impetus to the Church in the principality. Our next year's meeting is fixed to be held at Folkestone in the diocese of Canterbury, a favorite watering-place for Londoners and one of the principal ports for crossing to the Continent.

PERSONAL MENTION.

The Rev. Henderson Judd desires to be addressed at Los Angeles, Cal.

The Rev. Richard N. Thomas has removed to 339 S. 18th st., Philadelphia, Pa.

The address of the Rev. B. W. Atwell is Shelburne, Vt.

The future address of the Rev. Thos. Stafford is Virginia City, Nevada.

The Rev. John G. Fawcett has changed his address to Wilmington, N. C.

The address of the Rev. W. H. Knowlton is San Mateo, Cal.

The address of the Rev. Wm. Dorwart has been changed from Steelton to Newport, Pa.

The Rev. George N. Eastman, rector of St. Paul's church, Doylestown, Pa., has tendered his resignation to take effect Dec. 7th. He has accepted a call to the church of the Epiphany, Walnut Hill, Cincinnati, O.

The Rev. E. P. Chittenden, formerly of Salina, Kan., has accepted the rectorship of St. Paul's, Winona, Minn.

The address of the Rev. William A. Masker is now Elmsford, N. Y. He has assumed charge as superintendent and rector of the work of the Sheltering Arms and the kindred associations at Mt. Minturn.

The Rev. J. B. Pitman, late of Trinity church, Fayetteville, N. Y., has removed to Matteawan, N. Y.

The Rev. J. R. L. Nisbett's resignation of the parish at Richmond Hill, L. I., took effect on Oct. 1st. He is now taking charge of Trinity parish, Bridgeport, Conn., until the end of this month, after which his address will be Jamaica, L. I., until further notice.

OFFICIAL.

THE 16th anniversary of St. Barnabas' church, 3rd and Dauphin sts., Philadelphia, will occur on All Saints' Day. The rector, the Rev. O. S. Michael, will preach the morning sermon; the Rev. G. H. Kinsolving, rector of the church of the Epiphany will deliver the anniversary address in the evening.

THE next annual meeting of the Clergymen's Retiring Fund Society will be held in St. Matthew's church, Jersey City, N. J., on Thursday, Nov. 12th, at 2 o'clock P. M.

J. R. DAVENPORT,
Secretary.

PROVINCE OF ILLINOIS.

The deputies will please take notice that a meeting of the Provincial Synod of the Province of Illinois is appointed to be held at St. Paul's Church, in the city of Springfield, at 10:30 A. M., Nov. 11, A. D. 1891.

By order of the Primus,
H. H. CANDEE,
Cairo, Ill., Oct. 15, 1891. Secretary.

SUNDAY, NOV. 8TH,

is the Sunday recommended by seventy-five bishops and at the last General Convention, for offerings for the

CHURCH BUILDING FUND

in all the churches that have not yet contributed during the present year. The clergy who read this are respectfully requested to arrange for the offerings on that day; and as it may be overlooked by many, vestrymen and others interested in Church extension are asked to draw the attention of their rectors to the subject.

THE GUILD OF ALL SOULS.

Commemoration of the faithful departed, Monday, Nov. 2nd, 1891. Vespers of the Dead will be sung at the church of the Ascension, Chicago, south-east corner Elm st. and La Salle ave., Sunday, Nov. 1st, at 8:30 P. M. Solemn requiem celebration of the Holy Eucharist, Monday, Nov. 11th, at 11 A. M.; also at 6:30 and 9:30 A. M. Members are reminded that by Rule VIII. they should at least be present, if possible, at the celebration of the Holy Eucharist on All Souls' Day.

EDWARD O. HUBBARD,
Secretary and Treasurer G. A. S.

UNDER the auspices of the New York branch of the Guild of All Souls, Festival Vespers of the Dead will be sung at the church of the Transfiguration, East 29th st., on the eve of All Souls' Day, Sunday, Nov. 1st, at 8 P. M. The Right Rev. Charles C. Grafton, S. T. D., Bishop of Fond du Lac, will be the preacher. All are cordially invited to be present. A collection will be taken up to defray expenses—eighty dollars are required.

A solemn Requiem Mass will be celebrated on All Souls' Day, Monday, Nov. 2nd, at 10:30 A. M.

G. F. S. A.

The annual meeting of the Girls' Friendly Society for America will be held (D. V.) in St. George's parish, New York City, Tuesday and Wednesday, Nov. 3rd and 4th, 1891. Central Council meeting in the Memorial House, 207 East 16th st., Tuesday at 7:45 P.M. Holy Communion in St. George's church, Wednesday, at 11 A. M., with sermon by the Rev. Chauncey B. Brewster. Lunch for associates in Memorial House at 1 P. M. Associates' Conference in Memorial House at 2:15 P. M., followed by a reception, to which, as well as to the service and conference, all friends of the G. F. S. are cordially invited.

E. M. EDSON,
President G. F. S. A.

MARRIED.

WRIGHT--MUNSON.—At Zion church, Rome, N. Y., Oct. 20, 1891, by the rector, the Rev. John H. Egar, D. D., Minnie Wright, daughter of Mr. Ackley Post Tuller, to Mr. C. La Rue Munson, of Williamsport, Penn.

OBITUARY.

HOTCHKISS.—Entered into rest eternal on Wednesday morning, Oct. 14th, at Lyons, N. Y., Leman Hotchkiss, eldest son of Hiram G. Hotchkiss, aged 47 years and 23 days.

PENFIELD.—At his home, 72nd Place and Jefferson ave., Parkside, Chicago, Oct. 26th, Eugene W., eldest son of John and Lucy E. Penfield.

APPEALS.

NO MONEY

given for other Church purposes is ever expected to do the repeated and never-ending work accomplished by that placed in the Church Building Fund. Its system is the most practical and productive of results of any ever devised. It needs an immediate large increase to meet the pressing wants of Church extension. Practical laymen are asked to examine the work and aid it. Full information gladly given. Send for report. L. B. PRINCE, 26 Bible House, New York.

I AM a poor, unknown, lonely missionary, right among the Rockies, perched up 7,000 feet on Uncle Sam's backbone. It blows here all the year round more or less, for 360 days it blows more. My parishioners are railway men, sheep men, and their wives and children, about 1,500 of them altogether; they are, for the most part, rough and uncultured enough, and with many temptations to go wrong, but they have honest and good hearts, which are not slow to receive the truth when brought before them. They have not a superabundance of this world's goods, and mostly are poor, just living from hand to mouth. I have but recently been appointed here, and I find the church in terrible condition, and myself called to raise at least $500 to put it in decent repair. I cannot get that sum or any considerable part of it here; the building is not wind and water tight, it is dirty and uncomfortable: my altar is bare, and lacks even the symbo of our holy Faith. I cannot believe Church people will like to hear of this state of affairs, and I do not believe for a moment, that they will permit it to remain. Who will help a struggling missionary striving to do the work of the Master? Wanted, $500, an altar cross, vases, candlesticks, and missal stand, and I firmly believe I am going to get them.

WARD H. PARNELL,
St. Thomas', Rawlins, Wyoming.

I AM in charge of a mission at Rock Springs, Wyo. Our church and rectory are worth about $6,000. We have been struggling hard ever since I have been here, trying to pay off our church debt, which was over $1,100, but is now reduced to $350, and the party to whom the amount is owing offers to accept $300 in full settlement if paid at once. We have done our utmost. It is impossible for us to do more.

May I ask some of the generous Church people of the East to assist us in our necessity? I feel confident that when our position is known we shall not be left friendless and helpless.

ISAAC DAWSON,
Rock Springs, Wyoming, Missionary.
September 30th, 1891.

I heartily endorse the foregoing, and most earnestly commend the appeal to the consideration of your readers.

JOHN H. SULGER,
Archdeacon of Wyoming and Idaho.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians, and among the colored people in our land, as well as missions in China, Japan, Africa, Haiti, and Greece—to pay the salaries of sixteen Bishops, and stipends to 1,000 missionary workers, and to support schools, hospitals, and orphanages. $500,000 are asked for this year.

THE MOST PERFECT MEMORIAL

ever devised, both as to permanence and usefulness, is one of the "Named Funds" of the Church Building Fund. They will commemorate the donor or person named as long as time endures, and do a constantly repeated work in Church extension to the end. Send for information to L. B. PRINCE, Spec. Sec., 26 Bible House, New York.

MISCELLANEOUS.

WANTED.—Thorough organist and choirmaster for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary $1 500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

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CHOIR AND STUDY.

CALENDAR—NOVEMBER, 1891.

1.	ALL SAINTS' DAY, 23d Sunday after Trinity.	White.
8.	24th Sunday after Trinity.	Green.
15.	25th Sunday after Trinity.	Green.
22.	Sunday next before Advent.	Green.
29.	1st Sunday in Advent.	Violet. Red at Evensong.
30.	ST. ANDREW, Apostle.	Red.

One feast, of holy days the crest,
I, though no Churchman, love to keep,
All Saints',—the unknown good that rest
In God's still memory folded deep;
The bravely dumb that did their deed,
And scorn'd to blot it with a name,
Men of the plain heroic breed,
That loved Heaven's silence more than fame.
—*James Russell Lowell.*

The annual Choir Festival of the western half of Litchfield Co. was held in St. Andrew's parish, Kent, Conn., Thursday, October 15th. A full choral service was rendered. The service was under the direction of the Rev. T. D. Martin, of Wareham, Mass. The Rev. F. B. Draper, of All Saints', New Milford, intoned the service, and was supported by a choir of seventy-five voices from the following parishes: Great Barrington, Vandeusenville, and Sheffield, Mass.; Salisbury, Canaan, Lime Rock, New Milford, and Kent, Conn. Mr. Chas. A. Buckingham, of Kent, and Miss Grace E. Tomlinson, of Watertown, were the organists. The services passed off very pleasantly, and showed that continued progress had been made in the rendering of Church music. The solos were sung by the Rev. T. D. Martin and Miss Mansfield, and the quartette was made up of the same voices, assisted by Miss Orten, alto, and Dr. Tuttle, tenor. The following programme was rendered: Processional hymn 432, Monk; *Venite*, 41, Hutchins' hymnal, Gregorian; *Psalter, Sel.* V., (1) Corfe, (2) Hopkins, (3); Corfe; 1st Lesson, 1 Chron. xvi: 1 to 7, *Te Deum*, Smart; 2nd Lesson, 1 Cor. xiv: 1-31; *Benedictus*, Dykes; Introit, Hymn 140, Hopkins; *Kyrie*, 387, Arnold; *Gloria Tibi*, Dykes; Hymn 502, "Bedford;" solo, "My Redeemer and my Lord," Buck; quartette, "O Savior of the world," Goss; anthem, "O love the Lord," Sullivan; offertory, "Lord God of Abraham," Mendelssohn; Old Hundredth, 405, second tune; recessional 423, second tune, Stuttegard. The Rev. J. H. George delivered a short address. After the collation served by the ladies of the parish, a business meeting of the Choral Union was held. The treasurer reported the meeting a success, financially, and the Rev. Mr. Martin was again elected musical director, and the Rev. Mr. Bielby, secretary and treasurer. It was voted to accept the invitation of the Rev. E. T. Sanford, to hold the next meeting in St. John's, in the autumn of 1892.

In the discussion of "Chanting" by Miss E. F. K. Whitney, the writer continues in substance after this wise: "The melodies of these Russo-Greek chants are very simple, resembling the Hebrew, Gregorian, and Anglican chants. I do not know to what other cause, if it be not the musical form, to ascribe the marvellously beautiful effect of the chanting in the Russ-Greek Church, where instead of the jerky, spasmodic effect of our chanting, there is continuous flow of sweet harmonies, with a continually varying melody, having the same inexhaustible charm for the ear that wave-forms have for the eye. The same may be said of the chanting in some of our Jewish synagogues."

Dr. Stainer says: "The unequal length of the mediations and endings of Gregorian tones has been urged in their behalf." Besides this objection is the capital one, that they were adapted to the rhythmic requirements of the Latin text, and are therefore ill adapted to the English versions of the same Psalms. In illustration of the same topic, Dr. Macfarren is cited: "Ears trained by modern experience recoil from the uncouth effect of the melodic progression incidental to some of these artificial scales, (Gregorian modes), while antiquarians protest the infallibility of extant copies of music constructed on these modes, and insist on the authority of such manuscripts to secure purity of performance. A treatise by Stefano Vanneo, of Recanti, (1531), expressly states that the notes in the modes were subject to inflection, that accomplished singers necessarily knew what notes should be raised or lowered by sharps and flats, and that these signs were never written but for the direction of boys and other executants who had not attained to mastery of their art. The treachery of tradition is exemplified in the loss of the rules for this once generally understood practice of notal inflection, but the inference is strong that could these rules be recovered, many of the melodies now called Gregorian might resume a musical character of which they are robbed by strict adherence to their written notes." Is it possible that in the Roman Church these "notal inflections" may have been preserved as traditions? and can they be recovered by the Anglican singers? If not, why use those tones which are "uncouth in effect"? or think that "to be archaic" is necessarily to be devout?

An examination of Hebrew, Greek, and Roman chants will show that the variations in melodic form have arisen chiefly from the variations and vocal contrarieties of the different languages; that the sacred words are the body of the ritual, and the musical accompaniment the no less sacred vestment, adapted in each case to the form within it.

The writer laments that our service is not more freely interspersed with music as in the Jewish synagogue and the Moravian liturgy. Were this so, not only the beauty but the devotional effect would be felt at once, as any one will testify who has been fortunate enough to be present at the Passion Week and Easter morning services in the Moravian church at Bethlehem, Pa. There the conviction cannot be resisted, that the ritual is the true expression of loving reverence for our Saviour's Passion, Death, and Resurrection, and that the music which accompanies it, grew from it as naturally as a flower from its stem.

Here we might interpolate the suggestion, that already ritual enrichment has supplied this bareness, in the revival of mediæval offices, as "The Reproaches," now often sung in Holy Week with the *Miserere*, and other liturgic devotions. It is also obvious, that no fundamental recasting of our liturgy is practicable, or can be entertained by loyal Churchmen, even in the furtherance of a better chanting. Indeed it may be easily shown that all this lies already within our reach, and that all intelligent, thoroughly religious, choirs may develope a perfectly reverent and impressive chanting by due attention to a few simple, perfectly comprehensible suggestions. Our author expresses the first of these, on which we have insisted repeatedly: "To attain excellence in anything, one must have a high standard, be it an objective model, or a subjective ideal. In order to chant well, one must know how to read well. It is a melancholy fact that the fine art of reading seems almost lost in our churches, and the absence of reverent and cultivated reading of the Lessons and prayers, goes far to explain the prevalence of irreverent, hurried, even vulgar, chanting. The first step, then, toward reverent and beautiful chanting, is to establish among divinity students, clergy, and choirs a high standard of reading. The surest means of obtaining correct time and expression in chanting and hymn singing, can be furnished by the reverent example of the minister, as he "ministers about holy things," in his reading and speaking intelligently, reverently, in a voice truthfully modulated (Nehemiah viii: 8). Choirs will feel the influence of, and more readily imitate, such a model than follow formal directions. It is said of Greek music, that in exalting speech into song, it gave to words a clearer, yet more varied, significance than they would else have had, and to the passions words embody it must have given an otherwise impossible medium of expression. This observation will apply to the poetic and rhythmical Psalms when chanted properly, and here lies the inexhaustible charm of chanting, if the words are supreme and give form to the music."

In brief, to develope the practical value of this carefully-studied essay, it is enough to observe, 1. The choir is to understand and feel that the text chanted is indeed and truly the sacred and divine Word of God. 2. This is never to be sung hurriedly or indistinctly; but subject to well-considered accent, emphasis, and expression. 3. As chanting was originally always in unison, the music chosen must be treated simply as a vehicle of expression, and not an "end" for æsthetic admiration. The chant that obtrudes itself as a melodic form or art achievement, above the text, is a bad chant; and most of our derilections and failures in chanting must be attributed to this sophistication of the chant as a musical form, challenging admiration independently of its subordination to the sacred text. That chant alone is good and desirable that brings out in clearest light the feeling and purport of the text. So the earliest and purest school of Anglican writers produced chants in closest sympathy with Plain-song and Gregorian ideals. 4. Then chants should be selected of quiet, subdued melodies, lying within the compass of a few notes, and free from all broken, skipping intervals; the single chant, for the most part, being the most desirable. 5. The mode of local delivery here demands attention. There should be fluidity, a *cantabile* movement, without audible pulsations or the least trace of staccato time markings. A flexible *portamento*, easily gliding over the cadences and the lesser divisions of the melody, with a full-breathed *sostenuto* or sustained respiration, will secure all this. Certain organists pounce upon the chords that mark the movement of the chant with a hard, swift staccato that stimulates and spurs the choir into incoherency and inarticulate racing, destroying at once both text and music. So of the intonations, mediations, and endings of Plain-song, as they are too often exaggerated, so that such melodic progression becomes morbidly and offensively particularized. In short, whatever emphasizes the musical vehicle at the expense and confusion of the sacred text it serves, is fundamentally injurious and destructive in chanting, whether it be Plain-song or Anglican, single or double.

We have dwelt upon this subject with a purpose, believing that chanting is of first and highest importance and honor in musical liturgics, and in experience finding it almost universally dishonored and pushed aside for the study of anthems and elaborate "services," and so become a tiresome episode in divine worship. We hope to derive new and helpful suggestions from a study of the best English choirs, where chanting is an indigenous element, and not a late afterthought, as with ourselves.

MAKING THE MOST OF LIFE. By J. R. Miller, D.D., author of "Silent Times," "Week-day Religion," "In His Steps," etc. New York: Thos. Y. Crowell & Co.

Those who have read any of this author's other books will not need to be told that there is much of real practical help for every-day living in them. Nor is this any exception. It is not written by a Churchman, and some things are therefore treated from another standpoint than ours, but it can hardly fail to stimulate to higher and worthier living those who read it.

THE PROBLEMS OF JESUS. By George Dana Boardman. Philadelphia: John Y. Huber Co.

An eloquent, loving, persuasive tribute to the person, character, and supreme claims of our Lord Jesus Christ. Read it yourself, and it cannot fail to strengthen your faith and enkindle your devotion. Give it to your doubting friend, it may open his heart to the grace of God and lead him to his Saviour's feet.

THE ROYAL WAY; "Via Crucis, Via Lucis." By Isabel G. Eaton. Milwaukee: The Young Churchman Co. Price 60 cts.

The heroine of this bright little story is a very delightful womanly character, whose development charms the reader. The story is quite realistic, and is the old one of love newly told, and always interesting. The book is attractively bound and should be noted for the holiday season.

IDUNA, and other stories. By George A. Hibbard. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price $1.00.

These are just the sort of good short stories that one likes to read in leisure moments, with strong, but not too strong, touches of character, a dash of humor, or a strain of pathos. We are glad to see them collected into such a handy volume.

"Elton Hazelwood, a Memoir," by Henry Vane (Francis George Scott) will shortly appear from the press of Thomas Whittaker. It is said to be a very striking sketch that will command the attention of the critics. The same publisher also announces a novelty in children's toy books in the form of chocolate done up in packages.

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THE HOUSEHOLD.

WRITE TO ME VERY OFTEN.

Write to me very often, write to me very soon,
Letters to me are dearer than loveliest flowers in June.
They are affection's torches, the lighting of friendship's lamp,
Flitting around the heartstrings like fireflies in the damp.
Write to me very often, write in the early morn,
Or at the close of every evening, when all the day is gone.
Draw up thy little table close to the fire and write,
Write to me soon in the morning, write to me late at night.
Write to me very often; letters are links that bind
Truthful hearts to each other, fettering mind to mind,
Giving to kindred spirits lasting and true delight;
If you would strengthen friendship, never forget to write.

—*Unidentified.*

THE EARLY BRITISH CHURCH.

V.—SS. EDWIN AND ETHELBERGA.

BY M. E. J.

(*All rights reserved.*)

O may Thy soldiers, faithful, true, and bold,
Fight as Thy saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia!

In the time of the Anglo-Saxons, England was divided into several small kingdoms which varied at different times in strength and extent of territory. At the time of which I am writing, (seventh century), Edwin was King of Northumbria, which is in the northern part of the island, as its name indicates; and during his reign it became the largest and most important of all the kingdoms. He went through great troubles before he became king. When he was a young man he was hated by Ethelfrid, then King of Northumbria, who would have killed him, had not Edwin fled and escaped him. He wandered about in poverty and sadness from one kingdom to another, until Redwald, King of the East Angles, taking pity on him gave him shelter and protection. But after some time his enemy Ethelfrid found him out and sent messengers to Redwald, offering him a great deal of money if he would murder Edwin. This, Redwald refused to do, but Ethelfrid sent again and again, and threatened to make war on Redwald if he refused. This was a hard case for poor Redwald for he was sorry for Edwin and wished to protect him, but a war with a powerful king of Northumbria would be a very serious thing.

At last after a great deal of hesitation, Redwald decided that Edwin must be sacrificed. A friend of Edwin's begged him to run away, but poor Edwin only shook his head, saying that he had already been in all the kingdoms of England, and there was no place left to which he could fly, he had better wait there and meet his fate. So the boy went out, though it was night, and sat on a big stone opposite the palace where the faithless Redwald was sleeping, and waited in sadness to see what the day would bring to him.

And there he had a vision. A stranger came up to the boy and asked him why he sat there alone and melancholy at that time when all others were taking their rest and were fast asleep. Edwin astonished, exclaimed: "What is it to you whether I spend the night within doors or abroad?" But the stranger said: "Do not think that I am ignorant of the cause of your grief, your watching, and sitting alone without. For I know who you are and why you grieve, and the evils which you fear will fall on you, but tell me what reward will you give the man that shall deliver you out of this distress, and persuade Redwald neither to do you any harm himself nor to deliver you up to be murdered by your enemies?" Edwin replied that he would give that person all that he was able for so singular a favor. Then the stranger went on to tell him that he would overcome all his enemies, and be the greatest king who had yet reigned in England. He asked Edwin if he would promise to obey and submit to the man who should bring him such honor and good fortune. Edwin willingly promised this. Then the man laid his hand on Edwin's head, saying: "When this sign shall be given you, remember this present discourse that has passed between us, and do not delay the performance of what you now promise." As soon as these words were ended, the stranger disappeared as suddenly as he had come.

Edwin was full of surprise, fear, hope and joy all at once, and while he stood there wondering whether he was awake or asleep, his friend who had brought him the bad news in the evening, came to him, saying that he could go home and sleep quietly, for as soon as Redwald had told his queen what he had decided to do, she begged him so hard not to betray the boy, that he granted her request. She told him that such a deed would be unworthy of so great a king, and that it would be selling his honor and his friend for gold. She worked on his feelings to such an extent that he not only refused to give up Edwin, but helped him to recover his kingdom. He raised an army and went to meet Ethelfrid, who was taken by surprise, and had not time to collect many troops. They fought a battle on the banks of the river Idle, and Ethelfrid and his son were both killed and their army was defeated. So then Edwin after all his troubles came back to his kingdom, and reigned for many years in prosperity and happiness. He became the greatest king who had ever reigned in England up to that time, and he enlarged his kingdom and made his name feared and respected by all the nations round.

All this time he heard nothing of the stranger of his vision, and perhaps he had nearly forgotten all about it. But there was One above Who had not forgotten, and was waiting His own good time to call the wandering sheep into the fold. Edwin had married when a young man, Quenburga, a Mercian princess, but she had died, and now he looked about for a lady worthy to share his throne. He soon fixed upon Ethelberga, daughter of Ethelbert, King of Kent, and sent messengers to ask for her hand with all proper ceremony. She was young and lovely, as all princesses are supposed to be, and Edwin would have won a prize if he could have persuaded her to marry him; but she was a Christian and all her countrymen had been converted to the Faith, whereas Edwin was a heathen who worshipped false and cruel gods. How could this young girl brought up in the light of Christianity, in a land where prayers and praises were offered daily to the true God, bear to cast her lot in this wild northern land where never a church bell called the faithful to prayer, but where sacrifices were offered to the fierce gods of war and thunder. How could she take for her husband a man who not only did not share her faith, but might compel her to offer sacrifices to his false gods?

Not for a moment could she think of it, and her brother Eadwald, who was then reigning, sent back the messengers with a courteous but firm refusal of Edwin's suit. Now this did not please the royal lover at all, and he wanted more than ever to win Ethelberga for his wife.

So he sent back the messengers, begging that the princess might relent, promising that she should be allowed to worship in her own way without any hindrance, to bring her clergy with her and have daily services if she chose. Not only this, but he held out hopes that he would himself examine into the Christian Faith, and if he were satisfied he might become a convert.

This message caused an entire change in the affair. We can hardly appreciate what a sensation it must have caused. When we Christians of the nineteenth century hear about a new missionary field, we are very apt to groan and say: "Don't ask me to give to anything new, we have more now than we can attend to, we must look after our own people first, and then after the missions already established, and after that it will be time enough to see to these new heathen." But in those dark days people had not learned to look in this sensible way at the growth of Christ's kingdom. They rejoiced when they heard of a chance of sending or carrying the Faith into heathen lands, and when these Kentish Christians heard Edwin's message they at once consented to let their fair princess go.

So a holy man, Paulinus by name, was ordained bishop, and sent forth with the maiden to make a diocese for himself and bring in new sheep to the Master's fold.

About a year after the marriage, Cuichelm, king of the West Saxons, plotted to kill Edwin and seize his kingdom. He little knew when he was making his wicked plans, that he was really helping on the spread of God's kingdom in Northumbria. He sent a man called Enmer to King Edwin's court, pretending that he had a message from his master. It was Easter, and perhaps the prayers which Paulinus and the Queen had offered that morning for the king, at the time of the Holy Sacrifice, preserved him in his great peril.

He was seated in state with his nobles around him, when the wicked Enmer was brought before him. Near the king was his trusted minister, Lilla, who certainly loved his royal master better than his own life. Perhaps he suspected the stranger, for he kept a close watch over him, and he it was who saw the wretched man suddenly put his hand behind him, and drawing out a dagger, rush upon the king. But the faithful Lilla was too quick for him. With one bound he threw himself between the king and the assassin, and the dagger went through his body, slightly wounding Edwin. The next instant Enmer was surrounded by men with drawn swords, but before they could seize him, he had killed another man. The fright, and grief for the faithful Lilla, made the queen very ill, but Paulinus prayed for her recovery, and God spared her life. This made a deep impression on Edwin, and he promised that if God should grant him victory over the wicked Cuichelm he would give up his idols and serve Christ; and as a pledge of his sincerity he had his little daughter baptized. She was the first Northumbrian Christian. Twelve others of the family were baptized immediately after.

What a happy day it must have been for Ethelberga and Paulinus, and how they must have prayed for Edwin's victory over his enemies! Their prayers were answered, for the king soon returned after conquering the treacherous Cuichelm. Then Paulinus demanded that Edwin should fulfil his promise, and renounce his false religion. But Edwin was not willing to do so until he had studied carefully, and felt that he could be a Christian in heart as well as in name.

At this time it came to the knowledge of Paulinus in some manner, that the king had once seen a heavenly vision, and all that it had promised and he had pledged. As soon as he knew this he sought Edwin, whom he found sitting deep in thought, pondering on the great subject which seemed to absorb him wholly. Paulinus went up to him and solemnly laid his right hand on the king's head, and asked: "Do you know this sign?"

Immediately the vision and all that had happened so long ago returned to Edwin's mind, and he trembled violently and would have fallen at Paulinus' feet had he not been prevented. Then the good Bishop said: "Behold, by the help of God you have escaped the hands of the enemies whom you feared. Behold, you have of His gift obtained the kingdom which you desired. Take heed not to delay that which you promised to perform, and embrace the faith and keep the precepts of Him Who, delivering you from temporal adversity, has raised you to the honor of a temporal kingdom; and if from this time forward you shall be obedient to His will which through me he signifies to you, He will not only deliver you from the everlasting torments of the wicked, but also make you partaker with Him of His eternal kingdom in heaven."

Edwin at once declared that he was ready to receive the Christian Faith, but he wished first to tell all his ministers about it so that if they approved they might all be baptized together. He called a council of all his wisest men and asked each one what he thought of the new doctrine. The first one to answer was Coifi, the chief priest, and he said that he had always been very diligent in worshipping the heathen gods and they had never made him any return for his devotion, and that he was perfectly willing to receive the new doctrines if Edwin were satisfied with them. Another made a beautiful speech, in which he said that the life of man is like the flight of a sparrow in the evening through a room. It enters from the darkness and storm outside, and passes through the room in the light and warmth, but speedily flies out of another window and is seen no more. The old religion tells only of this life—of nothing before or after—only what we see and know of ourselves. If the new religion can help us to more light in the hereafter, let us learn all we can of it.

So they all decided to become Christians, and the next question was who should destroy the temples and their false gods. This Coifi at once elected to do. It was against the law for a priest to mount a horse or to carry any kind of arms. When, therefore, the people saw their high priest riding on one of the king's horses with a long spear in his hand, they thought he had gone mad; still more when he rode up to the temple where he had so long conducted the worship, and hurled the spear against it. He then called upon his friends to set fire to the temple, and in a short time it was destroyed with everything it contained. Thus began the triumph of the Cross in Northumbria.

On Easter Day in the year 627 the king and his nobles were baptized in a wooden church which Edwin had built for his queen in York. But soon he built a larger church of stone, exactly where the beautiful cathedral now stands. Paulinus was made Bishop of York and found plenty of work to do. There were hundreds of people flocking to him from all parts of the country to be received into the Church. He had to baptize very often in the rivers, so great was the number of candidates, and so impossible was it to provide baptistries and fonts.

For six more years did Edwin reign —happy years for himself and his dear queen, now united by a most holy and sacred bond, together loving and serving their Saviour; happy for Paulinus, who travelled far and near throughout the kingdom, building churches, teaching, baptizing, confirming, seeing on every side his children in the Lord growing daily more steadfast in the Faith; happy for the people under the wise and fatherly rule of their saintly king. If only things could have gone on in this way, and we did not have to read of wars and desolation, of heathen warriors swarming over the land, throwing down the altars, and persecuting the Church. Edwin was killed, Ethelebrga and Paulinus fled to the home of their youth where they ended their days in the cloister, and the church was desolate and in ruins. But this was not for long; the true Faith must always conquer, the gates of hell can never prevail against it, and for centuries where Paulinus, Ethelberga, and Edwin labored and prayed, the worship of the true God has been daily offered. If we ever see the glorious minster which rears its proud towers over the ancient city of York, we shall remember with gratitude our three English saints, who laid the foundation of all this glory and beauty in their humble little wooden church so many hundred years ago.

A NOBLE RUSSIAN'S PERIL, OR THE POWER OF PRAYER.

TRANSLATED FROM THE GERMAN BY F. M.

CHAPTER III.—THE RETURN.

An hour later, when it had grown quite dark, Volskoi came riding through the woods at full speed, followed by his servant Nicholas. He was in great haste, because his horse had met with an accident, which had greatly delayed him, and his anxiety to see his dear ones again was intense. Nicholas was not at all well satisfied to be out so late in the forest; he rode close behind Volskoi, and started at every sound; his courage had certainly grown fainter since the daylight had waned, for then he had boasted that he could shoot three robbers at one time. When they drew near the cross, they heard a rustling, crashing sound, as if some one were violently breaking through the bushes and undergrowth. The merchant laid his hand upon his sword, but he could trace no form through the gathering twilight; but when they faced the cross, a thousand glimmering lights sprang into view from the city lying at their feet. The image of the Saviour seemed bathed in the pure moonlight. Volskoi longed to see his loved ones again, but he did not fail to dismount, as he had always been accustomed to do, to thank God for His gracious protection. Then he rode in a quick trot down the hill, through the well-known streets to the house. A single light was burning there, in the room, where Marie, Mdme. Volskoi, was kneeling, with her Prayer Book in her hand, trying to soothe her anxious heart.

There was indeed joy when the father hastened up the stairway with quick footsteps. He embraced his wife, and kissed the tears from her eyes. The children sprang out of their beds, and could not contain their joy. Little Fedor did not forget to ask: "Father, have you brought the sword?"

When Ivan went to his room, Maschinka's gentle voice asked: "Do you not think now, that the dear God has heard me?"

The next day Volskoi unpacked his rich treasures of jewels, and presented costly gifts to his wife and children.

Fedor had a sword and a little pistol; Ivan, beautiful materials for drawing and painting, and books that made his eyes gleam with pleasure. Maschinka was made very happy, when her father with a pleased face, threw around her a little blue velvet dress, and placed before her a dainty basket of filagree work.

Fedor thought he would like to send his little old sword to the robber, who had been so good as not to shoot his father.

The next evening, the whole family of Volskoi were in their favorite seat on the hill side; it was a custom with them now to have their devotions there. With Ivan, an unexpressed thought was ever present, that his father would have come home quite as safely, if no prayer had been offered for his safety.

While the father and mother sat hand in hand, and talked quietly of his adventures, the children wandered along the borders of the dense wood which skirted the hill, suddenly Ivan cried: "What is that?",

Near a trampled opening behind the cross, lay two large heavily-loaded pistols; at a short distance a sharp sword was thrust into the ground; but there were no traces of any human being.

"These weapons are only worn by robbers!" cried old Peter, "soldiers use a far different kind;" and Volskoi knew that he was right.

Mdme. Volskoi and her children were quite terrified at the sight of these murderous weapons. Later, a few of the citizens joined old Peter in searching for the traces of a robber band; but the outlaw or outlaws had mysteriously disappeared, so entirely without any evidence of their existence were the dark and leafy walls of the forest. Only broken and twisted branches, and trampled and drooping flowers, told of the hasty flight of a man through the woody glade. It is needless to say, that Volskoi's thoughts were of the most serious character; he felt that his guardian angel must have been very near, for he had indeed been in deadly peril.

CHAPTER IV.—THE STRANGE SERVANT.

Almost a year had passed away, and during this time, Mdme. Volskoi had been peaceful and happy, for it had not once been necessary for Volskoi to travel. One morning when he was sitting in his breakfast-room, it was announced to him, that a stranger was anxious to see him. It was a man who had asked in the most appealing way, whether Volskoi did not need a servant.

A good servant was really most welcome, for old Peter had fallen heir to a little cottage, and he wished to spend his remaining days there in quiet; but truly Mdme. Volskoi found his place hard to fill.

The stranger was a powerfully built man, with sun-burned face, and carefully shorn hair, and beard. His appearance was not attractive, but he had such melancholy eyes, that one involuntarily felt the greatest sympathy for him.

"Who are you, my friend, and where do you come from?" asked Volskoi.

"Call me Nepomuk," said the man; "ask nothing more, honored sir, of my name and past history. Only let me serve you, and you will find that there is not a soul on earth, who will be more faithful to you than I am."

"There are many men on my estates whom I could easily take into my service," said Volskoi thoughtfully; "and I scarcely feel inclined to receive a nameless stranger."

"I entreat you not to reject me," cried Nepomuk, in a heart-rending voice; "as our Father in heaven has heard your prayer, so do you listen to mine; who knows whether you may not save a soul from death?"

The children had crept to their father's side; Maschinka, although she trembled a little when she looked at the dark-faced man standing before her father, was so touched by his pleading, that she took her father's arm, caressingly, and said:

"Oh! father, do let him stay!"

Volskoi's own heart spoke in favor of the man, and he finally decided to take this singular being into his service. A more quiet, faithful, and attentive servant, it would have been impossible to find.

He slept in the stable with the horses, and nothing would induce him to choose a more comfortable couch. No service was too lowly for him, no work too fatiguing. He held but little communication with the other servants in the house, and took no share in their festivities. The children loved him with devotion. He never left the house except to assist some one in danger or peril. At an alarm of fire, he was always the first one to spring forward to the assistance of the helpless. Then he seemed lion-like in his strength, while at home, he was as gentle and timid as a lamb. And then his affection for little Fedor; it seemed almost to be idolatry.

He beamed with joy when the little boy blew upon the reed-pipes, which Nepomuk had carved for him, or when Fedor clasped his arm, and was lifted on horseback behind him, chattering all the while, in childish confidence; he would have shed his heart's blood for the child.

(To be continued.)

LETTERS TO THE EDITOR.

BISHOP POTTER'S CHARGE.

To the Editor of The Living Church:

In a recent number of the New York *World*, there is a report of Bishop Potter's charge to the delegates of his diocesan convention, in which the Bishop is quoted as saying:

> The effort which we have lately seen in this Church to defeat the confirmation of an eminent presbyter elected to the episcopate, and to defeat it by methods which in the judgment of all decent people ought to redound to the lasting dishonor of those who employed them, was an effort ostensibly to compass that defeat on grounds of doctrinal unsoundness, but really because the individual concerned did not happen to hold a prevalent view of the Apostolic Succession.

That you and the venerable editor of *The Eclectic*, together with a host of your correspondents, did try to defeat the confirmation of Dr. Brooks is beyond question; that your methods were legitimate and that your motives were sincere, is also beyond question. We are told now, I know not how correctly, that nearly one half of the whole number of bishops have refused their consent.

I, for one, am astonished and shocked by the words of Bishop Potter. What right has he to question the motives of those who opposed the elevation of Dr. Brooks? Where got he the positive conviction that those who did oppose, did so "ostensibly to compass a defeat on grounds of doctrinal unsoundness, but really because the individual concerned did not happen to hold a prevalent view of the Apostolic Succession?" Waiving the question whether a contemptuous spurning of one of the four points which this Church has held as absolutely necessary to its *esse*, is sufficient ground for objecting to the party so spurning, I ask what right has Dr. Potter first to give his *ex cathedra* understanding of the motives of the objectors, and then to heap obloquy on them?

As long as the matter of confirmation was in abeyance, many of us strove to defeat it, but as soon as it was decided, opposition was silenced. Sensible men when they cannot stave off a shame or a misfortune, console themselves, and bear it as best they may, but human nature must be excused when it revolts at the charge of false motives.

J. B. C.

[It had not occurred to us to imagine that the "methods" or motives of THE LIVING CHURCH could be included among those which Bishop Potter so strongly disapproves. We leave his words to the consideration of those whom they may concern.—ED. L. C.]

APOLOGIA PRO VOTO SUO.

To the Editor of The Living Church:

Of the 200 or more clergy who heard Bishop Potter's eminently timely and thoroughly-needed sermon at the consecration of the new Bishop of Massachusetts, no one is more thankful than I for his clear, explicit, impregnable statement respecting the verity of the Apostolic ministry, *de jure et de facto*, in its origin and transmission from the day of a St. Paul at Antioch to the day of a Phillips Brooks in Boston. How fervently, and yet how delicately, the sermon portrays the strong and tender love of the preacher for the man and rector, from the years at Alexandria to the present hour! But do I read nothing between the lines, now that the sermon is published? Yes; of love and duty, each in turn. The gracious lips of wisdom seem to me to have said in substance: "For love's sake in its fullest sense, and for a great personality, I gave my influence and my vote for this consecration; but my duty now is to affirm the position of this Church respecting an apostolic ministry duly transmitted through her bishops to us of to-day. For now is the time, this is the place, for me to put myself right on this point, and to break the force of whatever ill might seem to some to come to the Church by the action of a majority of the bishops."

Never have I listened to a sermon of equal tact and equal success in accomplishing a great end in view. And may we not hope for good results therefrom? Does it not show that the great majority of our bishops do believe in the episcopate as a precious legacy from the apostolic age, to be transmitted by the bishops to the ages to come? I regard this *Apologia pro voto suo* (to slightly alter the title of Newman's famous book) as a masterpiece of reconciliation, and as a harbinger of a sanguine hope for us all that henceforth our apostolic ministry must be firmly upheld as an essential to believe and to teach.

SPES.

"IN LABORS ABUNDANT."

To the Editor of The Living Church:

In a late paper I read a notice of the arduous labors and faithful endurance of the late Rev. A. D. Drummond of Los Angeles, which is most encouraging to every priest and deacon to labor in season and out of season for Christ and the Church. Though our late reverend brother was in "labors abundant," yet to me he does not seem singular, inasmuch as most clergy of the Church, especially missionaries, should as fully abound as he. During a ministry of over thirty-three years, I have, for the most part, held three services every Sunday, with frequent week-day services, and in that whole period have not, for any cause, omitted services more than six Sundays. During the past summer, I had a celebration of the Holy Communion, with two services and sermons every Sunday, and in the three months thirty-five week-day services, and yet I am not a "man of iron," or have I a "throat of brass." In all my ministry I have never experienced any throat or lung trouble, nor have I ever had a "blue Monday."

T. J. T.

Philadelphia.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

GREELEY.—Trinity church had a Harvest Home Festival on the 18th Sunday after Trinity. The gentlemen provided various kinds of grain, fruits, vegetables, and flowers, and the ladies very tastefully decorated the interior of the church building with them. There has been a bountiful harvest in the vicinity of Greeley this year, and the fruits and vegetables were large and attractive. The service, music, and sermon, were appropriate for the occasion. A large congregation attended the service.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

CAMDEN.—On St. Luke's Day, Oct. 18th, St. John's parish celebrated the completion of ten years of the rectorship of the Rev. J. H. Townsend. The Holy Communion was celebrated at 6:30, 7:30, and 8:30, and the anniversary sermon was preached at 10:30. There was also a children's festival service and procession at 3 P. M. During the past ten years there have been 1,422 baptized, 238 adults), 625 confirmed, 475 received by letter, 281 transferred, 10 lapsed, 230 couples married, and 609 persons buried. exactly 100 of which were enrolled communicants. Three outlying points have been set off as a separate jurisdiction numbering 288 communicants, leaving 571 enrolled at the parish church. The daily offices are said in this parish; and there has been also a daily Celebration since Michaelmas, 1886. The rector goes on Dec. 1st, to the church of the Ascension, Atlantic City, N. J.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

The Rev. George Metzgar Dorwart of Summit Hill and Lansford, goes to the church of the Holy Communion, Paterson, diocese of Newark, on Nov. 1st. Mr. Dorwart has done effective work at Summit Hill so that he leaves his present work in much better condition than he found it.

Selwyn Hall, Reading, reports that all its pupils of last year, with only five exceptions, have returned, and that it can show a roll twice as long as that of last September.

The Rev. J. P. Buxton, of Drifton, is doing much good solid missionary work in the Sunday schools and mission work connected with the parish. The Sunday school numbers 650 pupils; the church at Drifton is valued at $135,000, the chapel at Freeland at $2300. The report for last year shows $6,777 13 expended for all purposes, the great bulk of it for extra-parochial objects; and that while the report covers only six months of the year, the rectorate being vacant half the year.

St. Paul's church, Bloomsburg, has a boy choir in training and expects to have it vested and properly seated by Christmas. The stone tower erected through the munificence of Col. J. G. Freeze, and furnished with a peal of bells by Mr. P. E. Wirt, has added much to the attractiveness of the building. During the past year an earnest spirit has prevailed in the parish, both as to things temporal and spiritual. Through the thoughtful liberality of parishioners, the church building has been thoroughly repaired in its exterior. The interior is now to receive due attention, a pair of beautiful brass vases have been placed on the altar, and a white dossel for its appropriate seasons is now counted among the furnishings of the chancel.

The Rev. Charles T. Carr takes charge of Trinity church, Renovo; he comes from St. Mark's, Wilmington, N. C. The Rev. W. D. Benton who has accepted St. John's, Bellefont, comes from the diocese of Fond du Lac.

The vestry of Trinity church, Williamsport, has authorized the fitting up of the choir room beneath the chancel for choir meetings, and such other parish purposes as may be desired.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

Assistant-Bishop Nichols is engaged in a three months' visitation to the southern part of the diocese. On Oct. 1st and 2nd he presided at a meeting of the Convocation of Southern California (with Dean Trew as assessor) in Christ church, Los Angeles, the Rev. T. W. Haskins, D D., rector. There were present 20 clergy and a number of lay delegates. The proceedings began with Holy Communion, the Bishop being Celebrant, assisted by Drs. Trew and Easter. An excellent sermon on the unity of the Church was preached by the Rev. Geo. Robinson. After an elegant lunch, served by the ladies of the parish, the afternoon was given to the dean's report, and a thoughtful essay on "Parochial Missions" by the Rev. W. B. Burrows, followed by a thorough discussion of the subject. In the evening a missionary meeting was held, at which addresses were given by Bishop Nichols, the Rev. B. W. R. Tayler (who was born near the head of the Essequibo River in British Guiana, his father being missionary to an Indian tribe which became almost to a man Christian), and the Rev. Dr. Wyllys Hall, who has just come to California from Northern Michigan. At the close of the appointed program, the Bishop asked for volunteer speakers, when the address of the evening was made by Judge Anderson, senior warden of the parish, who made an eloquent and telling contrast between the Church as she was during his youth in Tennessee and Texas, and her vigorous growth at the present day in those States and in Southern California.

On Friday, the Convocation spent the morning in earnest consideration of several matters relating to the missionary work of the Church, and immediately on adjournment at 12:30, proceeded in a body to the St. Paul's Hospital, which is now domiciled in its own building, a commodious house on the corner of 16th and Hill sts. Here Bishop Nichols held a service of Benediction, largely taken from the Priests' Prayer Book, and delivered a most appropriate address to a large number of friends and supporters of the hospital who thronged its corridors and reception room. Sister Mary, to whom the hospital owes its existence, and under whose charge it has been during the three years past, has been obliged to withdraw from its exacting duties on account of failing health; and on the same afternoon on which she saw the fruition of her labor in the Bishop's benediction of the new building, she went away for a prolonged rest.

RIVERSIDE.—The Rev. B. W. R. Tayler, rector of All Saints' parish, announced on a recent Sunday that his resignation would be put in the hands of the vestry on the next day. Fruitless efforts were made to induce him to reconsider his purpose, and the vestry delayed in accepting it as long as possible, and finally took action only when assured by Mr. Tayler that his decision was final. Mr. Tayler came to Riverside in January, 1887. At that time the parish existed only in name. It had no property except a little furniture which had been used in a room temporarily fitted up for mission services, and there were not more than 30 communicants. The parochial report last May, giving the result of four years' work, shows communicants, 165; offerings during preceding year, $3,591; and total value of Church property $17,650. The property consists of two valuable corner lots, with rear ends contiguous, and fronts on opposite sides of the block, the sides of the lots making the whole side of the city block. On one lot is All Saints' church, a striking building, well equipped and with an admirable chancel. On the other is the rectory, well planned and commodious. Between church and rectory there is room for a parish house which will be built in the future. Owing to Mr. Tayler's energy, force of character, and devout Christian spirit, the church has taken the leading position as the chief religious influence of the community.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

Summary of statistics: Number of clergy, 50; communicants, 5,208; Baptisms—infants, 434. adults, 116—550; Confirmations. 429; Communion alms, $2,156.36; weekly offertory, $34,163.11; other sources, $41,869.09; total, $78,188.56.

The Convocation of Nashville met in St. Peter's church, Columbia, the Rev. R. E. Metcalf, rector, Oct. 13th, and three following days. The opening sermon was preached by the Rev. Vardry McBee, on the subject of "The Ministry of Reconciliation." Regular services were held each day of the convocation, both morning and night, when ringing sermons were preached by different clergy. Services were also held in connection with the convocation at the mission chapel of the Advent, the colored mission, and the mission at Cross Bridges. The dean also visited Ashwood and Mt. Pleasant, and made arrangements for regular services to be held at both places, in the near future. On the second day, reports were given by the clergy of missionary work done by each, since the last meeting of the convocation. These reports were of a most encouraging nature, showing that earnest and aggressive work is being done in the convocation, and that steady and permanent growth within its bounds is assured for the future. On the third day, several names having been proposed for general missionary to succeed the Rev. E. J. H. Van Deerlin, resigned, after prayer for the guidance of the Blessed Spirit, the Rev. W. J. Page was elected. A most admirable essay was read by the Rev. Wm. M. Pettis, D. D., on the subject "Discipline," for which he received a vote of thanks from the convocation. A discussion of a most interesting and helpful nature was led by the Rev. M. Cabell Martin, and engaged in by all the clergy and laity present, on the subject, "Stop the leak through which the Church is losing men by saving to her the boys." Interesting meetings were also held in the interest of the Woman's Auxiliary and St. Andrew's Brotherhood. The convocation adjourned to meet in St. Ann's church, Nashville, early in the month of February. Of the meeting just held, a writer in one of the daily papers says: "It was pronounced by all present as one of the most successful that has ever been held. The hospitality of the Church people of Columbia was overflowing, and the music by the vested choir of St. Peter's church was the object of universal commendation."

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

On the afternoon of August 28th, the great circle of 350 tipis which had been for 24 hours gathering on the left bank of Antelope Creek was nearly completed, when Bishop Hare and party came up by the Oak Creek road. On the bank of the creek was set up a large tent. On three sides of the tent our catechists had constructed a wide "canwape" or leaf-shade, with poles and branches brought from Little White River and from creeks beyond the hills. On either hand extended the great circle, one-third of a mile in diameter, of tents and tipis of various sizes and patterns, belonging to the delegations from each of the Sioux Indian agencies.

On Friday evening, a little before sunset, a white flag was set up in the midst of the grand plaza of the encampment, and the "camp crier" called the people to the sunset service, a short service of Evening Prayer with two hymns, which is held each evening in camp. One-half the circle of men, the other of women, standing four or five deep, and leaving a space in the midst of perhaps 30 feet, for the Bishop and clergy and any who might be called on to make addresses.

On Saturday morning, came the opening service of convocation, when the great congregation gathered under tent and booth to receive the Holy Communion, and hear the Bishop's sermon.

Sunday, at 8 A. M., Holy Baptism was administered to a large class of persons, both young and old. Then followed soon the great service of the day, at which time 21 persons were confirmed. The Bishop gave a most interesting address upon his labors and experiences in Japan, chiefly describing the character and customs of the people. In the afternoon began the women's meeting, when the representatives of the women's societies of the chapels and stations of each mission were given the opportunity to come and place in the Bishop's hands their offerings, and tell how they earned the money and for what purposes they would have it expended. This branch of the Woman's Auxiliary is becoming a grand success, a great power for good. Their offerings at this time amounted to $800, besides some that was kept for work at home. Even the society of little children here, earning funds by sale of fancy work, ice cream, lemonade, etc., report, through their president, Mrs. Debell, an offering of $60 to provide a scholarship for St. Mary's School. So the good work goes on.

Monday, at 9 A. M., came a business session of the convocation, until at 10:30 the young men's societies were called upon to report and present their offerings. They showed a lively interest and good results of their first year's efforts in this direction, presenting to the Bishop about $250 for various church uses. Again at 2:30 the women brought their offerings and continued their reports until near the end of the closing session of convocation. At this session the Rev. Mr. Cook, of Pine Ridge, presided, while the delegates rose one after another to tell of the needs of their people, and to express sympathy with others.

On Saturday and Monday at 9:30, fine exhibitions of infantry and cavalry drill were given by the troop of the Indian cavalry from Ft. Niobrara, commanded by Lieut. Dravoe. They were camping just across the creek, and many of them attending the daily services.

On Tuesday, at about 8:30 A. M., there was begun a general breaking up of camp, a hurrying to and fro to make farewell calls, and the lines of march were soon retreating behind the hills eastward, northward, westward, leaving but a few tipis where at sunrise had been such a lively, joyous mass of humanity.

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